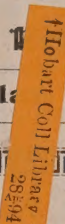


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A Weekly Record of its  its Work and its Thought

Vol. XVI. No. 33

Chicago, Saturday, November 11, 1893

Whole No. 784

Harper's Periodicals for 1894

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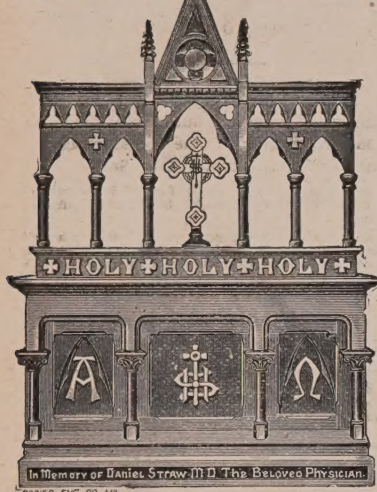


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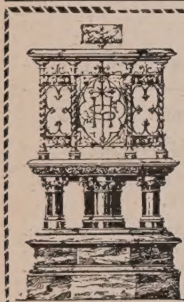
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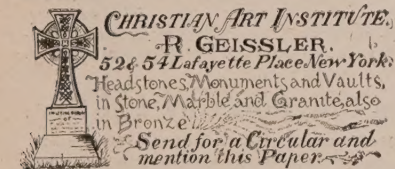
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That the disposal of this question in this manner is rapidly restoring confidence cannot be doubted. It cannot be more strongly indicated than in the increase of deposits in New York banks, as this city is the financial centre of the whole country. Last week when repeal seemed certain within a reasonable time, the deposits increased over \$11,000,000, and this week, with repeal accomplished, the deposits show the remarkable increase of \$14,000,000. But perhaps the most gratifying feature of the week's bank statement is indicated in the increase of loans, amounting to over \$5,000,000. This means that the business community is again able to secure loans necessary to conduct business. When the legitimate demands of trade can be met we have nothing to fear and it is safe to predict that in the near future the late panic and hardships will be a matter of history.

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The Living Church

Saturday, November 11, 1893

News and Notes

WE ARE INFORMED that *The Boston Herald* has made public retraction of the report in regard to the robbery of a graveyard by the students of an Eastern college, referred to in our columns recently.

WE HOPE that Bishop Ferguson's "Word to Chicago," spoken in another column, will be heard and heeded. THE LIVING CHURCH has already noted many encouraging incidents in his work, and would be very glad in helping to build the three small churches so much needed. One is for the tribe that has solemnly renounced fetichism and has accepted the Bible. Money sent for this purpose should be distinctly designated as "special", for Bishop Ferguson, and forwarded to the treasurer, Mr. Geo. Bliss, 22 Bible House, New York.

THE WEALTHY MEN of Chicago seem bent upon surprising the world by their public spirit. It might have been supposed that a city, which only twenty years ago was in ruins, would have exhausted its resources in its lavish contributions to an exhibition which has been the wonder of the world. But the new undertaking, to establish a Columbian Museum on a large scale, proves that the liberality displayed in connection with the Fair was no mere temporary spurt. Mr. Marshall Field led off with the gift of \$1,000,000, and Mr. Pullman has followed with \$100,000, so that there is no doubt that the full amount required will soon be secured. This will perpetuate, we believe, the noble fine-arts building in Jackson Park.

EUROPE seems disquieted in an extraordinary degree by the reception accorded in France to the Russian fleet. The Czar had given assurances in advance that he intended only admission to the European capitals in the interests of peace and that nothing was further from his mind than to encourage French demonstrations. But the French seem to have gone wild with delight at what they interpret as indicative of a special friendship for them on the part of Russia. Moreover, the tone of the Russian newspapers, unchecked by the censorship, fully bears out this interpretation. Meanwhile, it is an instructive example of human inconsistency to see the youngest and most extreme of Republics locking arms in fraternal embrace with the most terribly absolute of modern monarchies.

ONE OF THE MOST PLEASING features of the late World's Fair was the children's building. Nothing of the kind was thought of in connection with former expositions. All honor to the noble women who conceived such a project and carried it through to perfect success. About 10,000 children were cared for in this way without a single accident within the building. What is, perhaps, even more remarkable, is the fact that no child was abandoned and left unclaimed. The babies were carefully tended by trained nurses, while for the older children there were games, exercises, songs, and a kindergarten. Many mothers were thus enabled to see the Fair with perfect security as to the welfare of their little ones.

THE CHURCH and the Secular Press is a subject that has attracted the attention of our readers, and suggestions pertaining to the duties of Churchmen in this direction have been recently made in our columns under the head of "Letters to the Editor." It appears that the same topic is coming to the front in England, for an interesting debate thereon occurred in the Birmingham Church Congress. Commenting thereon, *The Church Times* says:

Both clergy and lay people should never allow the crude and often erroneous opinions expressed by newspaper writers to go unchallenged. The haste with which such writers are required to pass their judgments upon subjects that call for the interpretation of an expert, lays them peculiarly open to correction. A general vigilance on the part of Churchmen would result in making the journalists more careful, at least, even if it did not succeed in instructing them. We are aware that many Churchmen deprecate the discussion of sacred subjects in the secular press. Still, the fact remains that the y

are discussed, and judgment should not be suffered by Churchmen to go by default, as is too often the case.

THE DIFFICULTIES in South Africa seem likely to produce serious results for the English Government. There is great dissatisfaction at home over the fierce war which is being waged by a chartered company against the Matabeles. The people of Cape Colony, however, are warm partisans of the company, and threats are freely made by the representatives of the dominant party in the colonial parliament, that a general revolt and the establishment of an independent republic will follow any interference from England. It is remarkable that the missionaries are said to be in favor of the action of the company, on account of the peculiarly cruel character of the tribe with which it is in conflict, and their belief that it is only through its subjugation to English control that entrance can be found for the Gospel.

THE ENGLISH PARLIAMENT has reassembled, but there seems to be no inclination to take up the Home Rule bill again at present. The dissensions among the Irish leaders are an evident embarrassment to the Government in entering upon the subject again. The declaration of Mr. Asquith and others very near the ministry, that Irish Home Rule is only an entering wedge, and that the principle once established will be applied in Great Britain itself, is calculated to set the average voter thinking. He wishes to know where this movement is to end. It may be surmised, however, that, as the position of Ireland is peculiar, Home Rule in some form will ultimately be established there without admitting it as a precedent for other cases. Students of government and politics have been accustomed to admire the English Constitution on account of the difficulty of accomplishing radical changes. It is only after lengthened discussion in and out of parliament, that even desirable ends can be effected. This is a large element in the continuity of the English Government and the prosperity of its people.

Brief Mention

There is reason in the roasting of eggs, and science does not disdain the subject of gum chewing. The results of its investigation are announced as follows: "In this process the masseter muscles which move the jaw are abnormally developed and the fatty substance which produces plump cheeks is deteriorated." Translated into the vernacular, this means: Girls, don't chew gum, unless you want to have long, lank jaws!—We read of the so-called faith cure being tried on a horse. "Wash the wounded foot in cold water and pray," was the prescription. The horse got worse and the police called a veterinary surgeon. The law interferes to save the horse, but leaves the human animal at the mercy of these fanatics.—A Presbyterian minister has received a gold medal from the Pope for writing a book! says *The Christian at Work*. The book is Prof. W. M. Ramsey's (Aberdeen) work on "The Church in the Roman Empire before A.D. 110." The distinction conferred is a singular one, and is probably bestowed in the present instance because of Prof. Ramsey's vigorous and convincing advocacy among other things of the Apostle Peter's life and martyrdom at Rome, although it is not at all certain St. Peter ever saw the Eternal City.—The following inscription is from the belfry of All Saints' church, Hastings, dated 1756:

This is the belfry that is free
For all those that civil be;
And if you please to chime or ring
It is a very pleasant thing.
There is no music played or sung
Like unto bells when they're well rung;
Then ring your bells well if you can;
Silence is best for every man.
But if you ring in spur or hat
Sixpence you pay, be sure of that,
And if the bell you overthrow,
Pay you a groat before you go.

—The New York Association for sending young women, advanced students, artists, teachers, and skilled artisans, in parties of seventeen at a time, for eight days' stay at Chicago during the World's Fair, raised

nearly \$10,000 for its two months' house rent, maintenance, and travelling expenses. A woman experienced in conducting parties of tourists, met the strangers on their arrival, spent three days on the Fair grounds with each party, and saw that they were safely settled in the cars on the return journey.—The Visiting Nurses' Association of Chicago is for the purpose of providing free visiting and emergency nurses for the sick poor. During the last year they made 17,346 visits of mercy to 2,478 persons, and, by interesting other associations, sent 70 of their convalescent cases to the country. They found work for many idle ones, and rescued many fallen women.—A publishing house in the East recently wrote to this office for "the local address of the Missionary Council of the Protestant Episcopal Church of Chicago"!—Universal approval of the Parliament of Religions is not to be found even in the Roman Church. *The Ave Maria* says: "One regrets that the one true religion should have been represented in it. The absence of a representation of the Church at such a Babel (!) would serve to emphasize its superiority and uniqueness, and at the same time give error its own striking characteristic of diversity."—Cardinal Vaughan, in a recent address at Portsmouth, said that the key to the social problem is to be found in the fundamental principles of Christianity, which are: 1, the sanctity and indissolubility of marriage and of the home; 2, the existence of two great orders of authority—religious and civil; 3, the nobility of labor; 4, the Christian brotherhood whereby there could be no slaves; and 5, the realization of the dream of Plato and Cicero in the existence of a perfect model of human conduct in the person of Christ.—A Methodist church in the East has introduced a vested choir into its services. The men and boys, according to the newspaper report, are to "wear Church violet russell-cord cassocks and short linen cottas. The ladies' vestments will be cassock skirts of Church violet russell-cord, linen cottas, and capes and flat college caps of rich violet velveteen, with long silk tassels of the same shade!"

A Reply to Bishop Riley

The Advisory Committee and its members have heretofore kept silence with regard to Bishop Riley and his acts, hoping to overcome evil with good, in this way; and having also learned from experience that statements and counter-statements are apt to confuse the popular mind rather than to enlighten it. As he has lately, however, by overt acts, placed himself at the head of a new schism, and has attempted to justify his act by the publication of documents which were reprinted in THE LIVING CHURCH of Oct. 21st, the president of the committee feels it incumbent on him to ask attention to the following documents and statements, translated in the main from *La Buena Lid* of September and October. No comments are made except such as are necessary to enable readers to understand and appreciate the force of these documents; which, thus accompanied, speak loudly enough for themselves. Even supposing that what is claimed by Bishop Riley and his adherents with regard to his resignation of his jurisdiction should be conceded, in what position do they stand in the light of these records?

The first of these documents is an application to the representative of the Presiding Bishop and the Cuerpo Eclesiastico of the Mexican Church, by the singers, on behalf of themselves and those whom they claim to represent, for the purposes therein specified. It is as follows:

To our very beloved brethren in Jesus Christ, the presbyters William B. Gordon, Antonio Carrion, Jacinto Hernandez, Jesus L. Perez, Eligio Lopez, and Isaac Bustamante, health and peace.

The representatives of various congregations in the State of Hidalgo, the Valley of Mexico, and the capital, at a meeting held in the church of San Francisco on the first day of October of the present year, unanimously, and with the greatest pleasure, determined to appoint a special committee, fully authorized to take the necessary steps to re-establish union between you and the brethren in our Lord Jesus Christ in the congregations above referred to. The said special committee was accordingly appointed, consisting of

brethren Henry C. Riley, Hilarion Leon, and Sabino Reyes, who fraternally place themselves at your disposal, for the carrying out of the charge committed to them.

The grace of our Lord Jesus Christ be with you.

HENRY C. RILEY,
President of the Committee.
HILARION LEON, Secretary.

Mexico, Oct. 5th, 1891.

To the above named presbyters,
Present.

The Cuerpo Eclesiastico entertained this application, and the union was effected on the following conditions:

Terms proposed by the Cuerpo Eclesiastico to the committee consisting of the Rev. Henry C. Riley, and Messrs. Hilarion Leon and Sabino Reyes, representing various congregations, and fully authorized by them to treat for the establishment of union.

I. That the Presiding Bishop of the Protestant Episcopal Church in the United States of North America be recognized as the episcopal head of the Mexican Protestant Episcopal Church, until the latter shall be organized and recognized by the Bishops of the former Church as an independent Church.

This was agreed to by the committee in the following terms:

Desiring to maintain friendly relations with all the churches that maintain the faith and order of the Primitive, Apostolic Church, and more especially with the Protestant Episcopal Church in the United States of North America, from which we have received so many benefits, we beg that the Bishops of the said Church will counsel us in our work, until, with their approval, we can call together a general synod, duly representing all who take part in this union, and until we have three consecrated bishops in our communion; and we recognize the presiding Bishop of the Protestant Episcopal Church in the United States as our ecclesiastical head.

This was accepted by the Cuerpo Eclesiastico.

II. That the Cuerpo Eclesiastico be recognized as the only ecclesiastical authority in Mexico.

This was agreed to by the committee in the following terms:

Until the Bishops of the Protestant Episcopal Church in the United States determine to the contrary, and until, with their approval, there shall be a meeting of a general synod, in which all the members of this union shall be duly represented, the Cuerpo Eclesiastico shall exercise the ecclesiastical authority in our Church, the functions of all other bodies remaining in abeyance. In said Cuerpo Eclesiastico, and with its approval, our ministers, ministers-elect, and readers, who, in the judgment or the Cuerpo shall be worthy to form part of itself, shall have voice and vote.

This was accepted by the Cuerpo Eclesiastico.

III. The Rev. W. B. Gordon shall be recognized as the representative in Mexico of the Presiding Bishop of the said Church in the United States.

This was accepted by the committee without comment.

That any congregation may use either the Book of Common Prayer of the Protestant Episcopal Church, or the old liturgy of the Church of Jesus, except that, in the sacramental services and in those of Confirmation and ordination, it shall be indispensable to use the offices of the Book of Common Prayer until the Church has its own liturgy, approved by the Church with which we are maintaining relations.

This was accepted by the committee without comment.

In witness whereof we sign this present document, in Mexico, the 8th day of October, A. D., one thousand eight hundred and ninety-one.

Henry C. Riley, Hilarion Leon, Antonio Carrion, president; Jacinto V. Hernandez, Eligio Lopez, I. B. Bustamante; J. L. Perez, secretary. Approved, W. B. Gordon.

These terms were afterwards accepted and signed by Messrs. Santos and Sabino Reyes.

Being submitted to the Presiding Bishop for his approval, he, as one of the conditions of remaining in episcopal charge of the Church, imposed the following:

II. That Bishop Riley has not and shall not hereafter have any authority or part in the work of which the said Presiding Bishop is the ecclesiastical head; which condition was accepted by Bishop Riley, over his own signature, he being from this time forth excluded from the Cuerpo Eclesiastico and from all part in the Mexican Church.

One of the documents printed in THE LIVING CHURCH is signed by Bishop Riley, and by Sabino and Santos Reyes as bishops-elect. This combination is a strange one in view of the following citations from the records of the Cuerpo Eclesiastico, taken from *La Buena Lid* for October. The first two are from the minutes of the meeting held Jan. 7, 1893, just after Mr. Forrester's arrival in Mexico.

Messrs. Sabino and Santos Reyes being present, and they having lately officiated with Bishop Riley, who has been excluded from our Church, the president asked them to explain their conduct. They both answered that, though it was true that they had officiated with Bishop Riley, they do not recognize any jurisdiction in him, and are ready to maintain

the union agreed to, under the authority of the Cuerpo Eclesiastico. This declaration having been made, Mr. Santos Reyes was proposed and accepted as a member of this body. (Book of Records, No. 2, page 4).

Then there was a definition of the position of this body and that of Mr. Henry Forrester, presbyter; all agreeing that Mr. Forrester as the representative of the Presiding Bishop, perfects the ecclesiastical authority of our Church, but that he shall act in harmony with the Cuerpo Eclesiastico, and it, or its president, in accord with them; which was ordered to be entered in the records of the meeting. (Book of Records, No. 2, page 5).

The following citation is from the minutes of the meeting held August 8th, 1893.

The minutes of the previous meeting having been read and approved, Mr. Sabino Reyes took the floor and said that his duty to guard the interests of the Church obliged him to report that on Friday last, he, with his brother Santos, and some other persons from San Pedro Martir and San Augustin Atlapulco, took part in a meeting of the Society for the Protection of Youth, in the church of San Francisco; that Bishop Riley was there and that, the meeting being over, he took advantage of the presence of various persons, who formerly belonged to the synod of the Valley, to suggest the re-organization of this body; that he claimed rights, appealed to memories, and proceeded to such re-organization, choosing him (Sabino Reyes) as secretary; but that he refused this nomination, saying that he could not accept it because he belonged to the Cuerpo Eclesiastico. Notwithstanding, however, his resolve to take no part in this movement, he determined to remain there, with his brother, to see what might be done and said; which was that Bishop Riley proposed to degrade the presbyters whom he had ordained; that he was going to put a stoppage to Mr. Forrester, who had come to interfere in the affairs of his (Riley's) jurisdiction; and that he was going to carry forward the work of the Church of Jesus; and that for this purpose, he named as representatives of the congregations certain persons who were present, to whom he addressed an exhortation to follow him, ending up by declaring that the Cuerpo Eclesiastico does not manifest a Christian spirit.

The secretary then proposed that a circular should be sent to all the congregations out of the city, in order to prevent their being deceived by Bishop Riley.

Mr. Santos Reyes said that this would be to express a doubt of the fidelity of the congregations, and that it would be inopportune, besides, as Bishop Riley had inculcated secrecy at the meeting referred to. He thought a visit to the places of which there might be any doubt would be sufficient to keep everything in peace.

Resolved, That Messrs. Santos and Sabino Reyes be appointed a committee to visit the congregations of San Pedro Martir and San Augustin Atlapulco, in order to inform them about the rebellion of Bishop Riley, and exhort them to maintain the union. (Book of Records No. 2, pages 7 and 8.)

In the same number of *La Buena Lid*, it is stated that at this same meeting Mr. Sabino Reyes voted for a resolution asking the Presiding Bishop to take steps for the degradation of Bishop Riley; and I am credibly informed that Mr. Santos Reyes did the same thing. Yet, in a document issued by this faction in September, these two men are represented as concurring in the action of the meeting in the church of San Francisco, of which one of them makes report, as above, and which took place August 4th, four days before!

It will be seen that the documents and records above given have a most important bearing on the matter printed in THE LIVING CHURCH of Oct. 21st. If readers will lay that paper beside this and carefully compare those documents with these, they will see that:

1. The so-called "Constitutional Authorities" are not such, the persons pretending to constitute them having accepted the Cuerpo Eclesiastico as superseding all such authorities until certain conditions should be fulfilled, which we all know have not yet been fulfilled.

2. That there can be no lawful synod nor any lawful standing committee of the diocese of the Valley of Mexico, for the same reason.

3. That what these men call, with such insistence, a "self-elected club," is the body to which Bishop Riley sought admittance, as a presbyter, and of which he was a member until excluded by the Presiding Bishop; the body to which the two men who sign themselves "Bishop-elect" did belong until the 16th of last August. It is also the body which, as the records show, was recognized and sustained by thirty-eight of the forty-three congregations existing when the division took place, several years ago.

4. That they say: "The Mexican branch of the Church has faithfully and firmly maintained in full force and effect its part of the solemn covenant" etc.; and that this cannot be true when all parts of this

Church were connected with and under the authority of the Cuerpo Eclesiastico from October, 1891, till August, 1893, all being agreed that the provisions of that covenant were in abeyance.

5. That they say, further: "Our Mexican branch of the Church has been steadily gaining greater and greater influence;" and that this is a testimony to the good government of the Cuerpo Eclesiastico, under which all work has been done for nearly two years past.

6. That they speak of the diocesan and general synods as in operation and as being composed of "duly elected representatives;" which cannot be and is not true, it being impossible under existing conditions.

There are the best of reasons for believing that these pretended synods represent no congregation in Hidalgo, only one in the Capital, and only three, at most, in the Valley of Mexico. Certain it is that if most of the congregations named in the list printed in THE LIVING CHURCH exist at all, eleven or twelve of the eighteen of the first division, two of the three in the second division, and fourteen of the eighteen in the last division have come to the knowledge of the men, who now claim them, within the last few weeks; for the Messrs. Reyes knew nothing of any such congregations whilst they were members of the Cuerpo Eclesiastico. It will be news, too, to some of the others named in this list that they have any connection with the men who claim to be their bishops!

7. That charges made by such men as these are proved by these documents to be, against the president and secretary of the Cuerpo Eclesiastico, or anybody else, are utterly unworthy of notice.

As another evidence of this fact may be taken the statement of Mr. Santos Reyes, made before the Judge of the First Correctional Court, Sept. 2, 1893, that he regarded the secretary as "an honorable man, whom he respected as such;" which will be found in the October number of *La Buena Lid*, under the head of "Satisfaction."

I leave it to the judgment of readers what interpretation and what force they should give to the appeals of these men to "the Triune God," and to all their other pious expressions.

Finally, let it be remembered that Messrs. Sabino and Santos Reyes, who figure now as Bishops-elect, were members of the Cuerpo Eclesiastico, as readers, until the middle of August, joining in a petition to the Presiding Bishop for the degradation of Bishop Riley on the 8th day of that month; that on the 24th, they with their father and their brother Ramon, and the two sons of Mr. Juarez, were ordained deacons, and on the 31st of August, they were all advanced to the presbyterate in Bishop Riley's new sect; which indicates the poverty of Bishop Riley's following—four persons ordained from one family and two from another! It is credibly reported that Bishop Riley offered to ordain three other men, who sensibly declined to accept his offer.

HENRY Y. SATTERLEE,

Chairman of Advisory Committee for Church work in Mexico.

A LETTER FROM THE REV. HENRY FORRESTER

TO THE EDITOR OF THE LIVING CHURCH:—There is one statement in your editorial "Our Frankenstein," of Nov. 4th, to which, as a question of personal privilege, I claim the right to reply, and there are some other statements upon which I want to correct you, and give you the facts, which you said to me, in your office a few days ago, was what you wished to bring out.

1. The personal matter.

You say: "That he (Riley) has been successful in winning over some of the confidential associates of Mr. Gordon's successor."

This statement is calculated to give an utterly false impression. In the first place, Bishop Riley has not "won over" anybody. The men who have aided him in his late rebellion are some of those he brought back with him when he sought to become a member of the Cuerpo Eclesiastico two years ago. Only a minority of those who came with him are now following him, however, and those who are doing so have doubtless been his instruments all the time, though the leaders are using him quite as much as he is using them.

In the second place, these men were never my "confidential associates." Two of them were members of the Cuerpo Eclesiastico, and, as such, knew necessarily of the facts of that body; but this is the whole extent of their association with me, which can, by any stretch of meaning, be termed "confidential."

2. Theories and facts.

You evidently intend to convey the impression that the

Church of Jesus in Mexico was an "organization of a few of the lowest of the people."

Such a statement can be excused only on the ground of ignorance of the history of the reform movement, which has included people of all classes, and at the least two Roman Catholic clergymen of recognized distinction. It is not true, as I can personally testify, even now, after all the disturbances and scandals of the past, which have driven so many into indifference, various isms, and infidelity. It is true that the movement is composed principally of the poor, but the poor are not necessarily of the lowest class; but even were it so, THE LIVING CHURCH scarcely requires to be reminded that all great reformatations begin with and gather most of their early strength from the lower, if not the lowest, classes. "Not many wise, not many noble," according to the testimony of St. Paul, were in the Church of Christ in his day.

You speak of Mexico as "a country whose entire people are under peaceable obedience to a long established episcopate."

This would cause a characteristic shrug of the shoulders in Mexico itself, and must provoke among Americans who know the country, remarks anything but complimentary to the author of such a statement.

You say: "Bishop Riley has under his control an organization, in external appearance at least, presenting to the eyes of the native Mexican the aspect of a home institution and appealing to his national feeling; and that there are in, connection with this organization, three dioceses, presided over by one bishop validly consecrated, and two bishop-elects awaiting consecration."

It is true that Bishop Riley and his few adherents pretend to have these things, but the letter of Dr. Satterlee in this issue of THE LIVING CHURCH, sufficiently exposes the hollowness of that pretension. A so-called diocese consisting of one congregation, and that a small one, is not entitled to much consideration; and in one where there is not even that much—what shall be said of it?

In conclusion, permit me to say that I do not continue this subject, because I do not want to ask for more space in your columns; but that if THE LIVING CHURCH desires to get and to give to the people the facts in relation to this much misunderstood and misrepresented movement in Mexico, I undertake to supply them, so far as I can, without fear and without favor, God being my helper.

HENRY FORRESTER.

New York, Nov. 4, 1893.

Church of England

A very large congregation assembled in Westminster Abbey on the Feast of St. Michael and All Angels upon the occasion of the consecration of the Rev. Arthur Hamilton Baynes, D.D., vicar of Christ's church, Greenwich, as Bishop in Natal and Maritzburg. After a sermon by the Master of Trinity College, Cambridge (Dr. Butler), the canon's verger conducted the Bishop-elect to the Islip chapel, where he assumed his rochet. During his absence an anthem—"Be thou faithful unto death," by Mendelssohn—was sung, and on the Bishop-elect returning to the entrance of the sacristy he was met by the Bishops of London and Rochester, and presented to the Archbishop, who demanded the Queen's mandate for the consecration, which was read by Sir John Hasard. After the oath of canonical obedience had been administered, the Archbishop put the questions of examination, and with the Bishops of London, Southwell, Rochester, Derby, and Southwark, and Bishop Macrorie, laid hands upon Dr. Baynes, who then took his place with the other bishops within the rails, and assisted in the administration of the Holy Communion.

The Bishopric of Honduras, which for a time has been united to the see of Jamaica, is about to be revived, and the Archbishop of Canterbury has nominated the Rev. George Albert Ormsby, vicar of St. Stephen's, Walworth, as the future Bishop. Mr. Ormsby, who won distinction in theology, and in Hebrew, Syriac, and Chaldean studies, at Trinity College, Dublin, was ordained in 1866, and has held successively the livings of Jarrow and Rainton in the diocese of Durham, and St. Stephen's, Walworth, in the diocese of Rochester. In the latter diocese he was for four years organizing secretary of the Church of England Temperance Society.

In the death of Sir William Smith a long record of fruitful and laborious work came to a close. So long ago as 1842, when only 29 years of age, he produced his now famous "Dictionary of Greek and Roman Antiquities," which he lived to bring out in a new and complete form in 1890. During the fifty years of his literary life, Dr. William Smith gave to the world an astonishing number of works, familiar as household names to the schoolboy and the scholar. To Churchmen he will be better known as the nominal editor of the invaluable Dictionaries of the Bible, Christian Antiquities, and Christian Biography. As a fact, Sir George Grove was the actual editor of the first-named work, as Dr. Wace was of the last, while Archdeacon Cheetham was joint editor with Dr. Smith of the Christian Antiquities. Still the splendid project of an encyclopædic treatment of Biblical and Ecclesiastical history owed its origin in a great measure to his inspiration. In 1870 the University of Oxford con-

ferred upon him the honorary degree of D.C.L., and one of Lord Salisbury's latest official acts was to recommend him for the dignity of knighthood. For the last 26 years of his life he held the editorship of *The Quarterly Review*.

New York City

Holyrood chapel, a new congregation located at 182nd st., is making encouraging progress under the ministrations of the Rev. Wm. O. Embury. Services are conducted with such temporary provision as can be made. But it is intended gradually to increase these, as means permit, and growth demands.

The Rev. Arthur Ritchie, of the church of St. Ignatius, read a paper on Rosmini's book, entitled "The Five Wounds of the Church," at a meeting of the New York Churchman's Association, at Clark's, last week. A very interested and interesting discussion followed.

The Church Congress will hold its 15th session in this city, beginning with a service of the Holy Eucharist in St. Bartholomew's church, Tuesday, Nov. 14th. The Bishop of Massachusetts will deliver an address. Subsequent sessions will be held in Chickering Hall, under the presidency of the Bishop of Kentucky, who will occupy the chair at the request of Bishop Potter.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, an important improvement is being made. It consists of a series of representations of the stations of the cross in high relief, and nearly in life size. The designs are Dutch, and have been imported for use. They are composed of a substantial composition, and are finished in gold and cream tints. The effect is very ecclesiastical and artistic.

The church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, celebrated its parish festival on the feast of All Saints. A special choral service was held on All Hallows' Eve, with a sermon by the Rev. Geo. C. Betts. On Sunday, Nov. 5th, further special services were held, and the evening preacher was the Rev. Dr. E. A. Bradley, of Trinity parish. The parish guilds were present in a body. The rector has of late been re-visiting San Francisco, the scene of his former labors.

The Church City Mission Society held its annual meeting last week at the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector. Elections were held, resulting in the choice of the Rev. Dr. Morgan Dix as first vice-president, and Mr. Chas. P. Bull as secretary. The vacancy in the board caused by the death of the Ven. Archdeacon Peters, D. D., was filled by the election of the Rev. Dr. Brooks. Directors were appointed as follows: The Rev. Drs. E. Walpole Warren and Chas. E. Tiffany; and Messrs. Robert S. Holt, James Pott, John Davenport, and David C. Leach. The annual report was presented and indicated great activity in the varied departments of mission work.

The annual alumni dinner of Columbia College has been arranged to take place on Dec. 12th, at the Hotel Brunswick. An effort is making to establish a philological club, consisting of students and instructors in the school of arts, who are interested in philology. Mr. J. Segall has resigned as fellow in romance-language and literature, to accept an appointment at Cornell University. Mr. C. W. Vail, of the class of '92, has been added to the force of instructors. Prof. Emile Levasseur of the *College de France* and *Ecole Libre des Sciences Politiques*, Paris, lectured at the college, Thursday of last week.

The annual meeting was held Monday, Oct. 27th, of the trustees of the Shelter for Respectable Girls. The meeting took place at St. Luke's Hospital. New officers for the ensuing year were elected, consisting of the Rev. Dr. Geo. S. Baker, as president; Mr. Hoffman Miller, secretary; and Sister Catherine, treasurer. The annual report was presented, and indicated a considerable increase in the operations of the charity, and the addition of a new house on W. 14th st., which has much enlarged the accommodations. The society has completed its fiscal year free from debt, but appeals for greater liberality from friends, in view of the hardness of the times, and of the growing needs of the organization. A great need is a really adequate and permanent place of abode.

An interesting wedding took place in the afternoon of Oct. 23th, in the church of All Angels. The bride was Miss Sylvie Laure De Long, the only child of Lient. Com. George Washington De Long, who commanded the "Jeannette," in the famous Arctic expedition which cost him his life. The bridegroom was Dr. Walter Sands Mills, of Stamford, Conn. The marriage ceremony was performed by the rector, the Rev. De Lancey Townsend, and was accompanied by a full choral service by the vested choir. In her right hand the bride carried the Prayer Book used by her father in his memorable journey of 2,800 miles through Arctic regions. Mr. Wm. H. Johns, who is manager of the New York office of this paper, attended the bridegroom as best man.

The newly-elected board of managers of St. Luke's Hospital met on the evening of Monday, Oct. 30th, at the hospital. Mr. Geo. Macculloch Miller, president, occupied the

chair. The contract for the construction of the new hospital was awarded to Messrs. Robinson & Wallace, of this city, who submitted the lowest bid, the amount being over \$1,000,000. A story that the present site of the hospital at 5th ave., and 84th st. (which, as noted at the time in THE LIVING CHURCH, was sold last spring for \$2,400,000), had been thrown back on the hands of the trustees, is untrue. The payments have so far been made exactly as stipulated, and the arrangement, which is the most advantageous to the hospital, will be carried through. The name of the purchaser is still kept secret by the management. The next meeting of the trustees will take place Nov. 27th.

The church of the Ascension, under the lead of its new rector, the Rev. Percy S. Grant, formally joined the growing ranks of the free churches, on Sunday, Nov. 5th. Mr. Grant made an address on the subject of the free system. An effort will be made to introduce congregational singing, and in addition to the services heretofore held, there will be choral Vespers every afternoon. The church of the Ascension was the first church edifice to be erected on Fifth ave., and was built in 1843. Under the rectorship of the Rev. E. Winchester Donald, D. D., it received many artistic adornments of a notable character. It has been a well-known fashionable parish, but by the change of population, finds itself down-town, though still attended by its wealthy parishioners. It is to meet the new conditions that the new rector leads the movement for making the church free to all comers, and popularizes the services.

A meeting of the Society of the War of 1812 was held in the Governor's room at the city hall, Thursday, Oct. 27th, with its president, the Rev. Dr. Morgan Dix, presiding. The occasion commemorated the battle of Chateaugay. The society which is intended for veteran soldiers and descendants of officers of the War of 1812, is largely composed of Churchmen. Among those present at the meeting were the Rev. Alexander Hamilton, Col. Asa Bird Gardiner, Gen. James M. Varnum, James M. Montgomery, R. H. Gallatin, Rufus Hatch, Count Thaddeus Kosciuszko Chutkowski, Maturin L. Delafield, Chas. A. Schermerhorn, and J. H. Morgan. One veteran was in attendance, Thomas M. Sturtevant, of Madison, N. J., who took part in the defence of New York harbor in 1814. The present general of the society is Mr. John Cadwalader, warden of St. Peter's church, Philadelphia, and a descendant of Gen. Cadwalader, who took active part in the war, and lies buried in the graveyard of Christ church, in that city. The meeting elected directors for the ensuing year, and adjourned to meet Jan. 8th, the anniversary of the battle of New Orleans.

Beginning Monday evening, Oct. 23rd, and continuing every week night, a series of 250 stereopticon views illustrative of the life of Christ have been shown to the congregation of St. George's. On the first two evenings the lectures were given in the chapel of the memorial house, but on the third evening it was found necessary to use the church in order to accommodate the large numbers who attended. The rector opened the course, with an address to children on the purpose of the lectures and illustrations. The course was repeated last week. Mr. W. S. Chester, the organist of this church, was recently presented with a testimonial of regard from the boys of the vested choir, on his return to active duty. The church organ has been thoroughly overhauled, and is now capable of producing its fullest effects. Gaul's cantata, "Ruth," was rendered by the choir Sunday evening, Oct. 29th. In commemoration of the death of Mr. Charles Gounod, whose contributions to Church music of the highest and most dignified character, have been so prolific, the choir gave a special musical service at the end of October, on which occasion the music rendered was taken exclusively from the works of that great composer. The choir has recently been increased in size by the addition of several new voices. The noteworthy Bible class, conducted by the Rev. Dr. Wilson in former times, re-assembles at St. George's House, Wednesday evening, Nov. 8th. This season the instruction will be given by the Rev. W. W. Davis. The boys' trade school has opened for the winter's work. Its usefulness has been enlarged by adding new classes in free-hand drawing, telegraphy, and printing. There are now 200 boys in attendance at the school, about 175 of whom come for several classes at a time. Mr. H. R. Hulse, a zealous worker in St. Andrew's Brotherhood of this parish, has commenced study for Holy Orders at the Philadelphia Divinity School.

Philadelphia

In the will of Charles Ballentine, probated 28th ult., is a bequest of \$300 to the "memorial fund" of the church of the Holy Apostles.

The Sheltering Arms mission has cared for 82 women and 108 children since the beginning of the year. There are now 20 women and 27 infants in the house, and an appeal has been made for funds to continue this most merciful work.

At Christ church, Germantown, the Rev. J. B. Falkner, rector, the organ has been rebuilt, at a cost of \$2,000, and the keyboard has been placed in the chancel. The vested choir of 40 voices, under the direction of Mr. J. McC. Murray, choir-master, has been arranged on an antiphonal basis. This parish will establish a mission in the vicinity of Carpen-

ter st., the consent of the neighboring rectors and of the Bishop having been obtained for that purpose. The Rev. C. H. Arndt, who for a year has served as assistant, was nominated by the rector and unanimously elected by the vestry as associate rector.

The weather was in keeping with the glorious feast of All Saints, and goodly congregations were in attendance at all the churches. At the solemn high Celebration at St. Mark's church, the guild of St. Cecilia, numbering 50 ladies, sang Gounod's Mass in C, as adapted to the service of the Anglican church by the rector, the Rev. Dr. A. G. Mortimer. The music was very creditably rendered, especially when it is considered there had been only three rehearsals. The sermon was preached by the rector, and the Celebrant was the Rev. Guy L. Wilkes, one of the assistant priests.

On the invitation of the Rev. Leverett Bradley, chaplain of the 3rd regiment, N. G. P., 400 men of that command, with band and field music attended divine service at St. Luke's church, 13th st., on Sunday afternoon, 29th ult. Chaplain Bradley took for the text of his discourse, Nehemiah iv:17,18, and developed the idea that the citizen soldiers were like the builders of the wall, producers and yet warriors. The men joined heartily in the hymn, "Onward, Christian Soldiers," and hymn 309, as well as in the other musical part of the service.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, there is a guild composed of young men and lads, named St. George's Guild, which is the only one in the United States of its kind. Their duties are to ring the bells—the only chime in this country rung in the old-fashioned way, by the wheel. The master of the guild is Mr. David Head, a native of Norfolk, Eng., who has had charge of the belfry for the past ten years, and during that time has instructed about 40 young men in the art and mystery of change-ringing. Instruction has also been given to several ladies, and there is now one lady pupil in practice. Wednesday evenings are now given up to practice and rehearsal. In former years there was an association called the Bell Beneficial Society, which has been merged into the present St. George's Guild of bell-ringers.

The 18th anniversary of St. Barnabas' church, Kensington, the Rev. O. S. Michael, rector, was celebrated on Sunday, 29th ult, with special services, the rector preaching in the morning, and giving a brief synopsis of the history of the church. From a Bible class for men, organized by Miss E. N. Biddle 18 years ago, in a small room on 2nd st., the present prosperous parish has grown. A handsome brick church and a beautiful parish house have been erected, and no debt rests on either edifice. During the past year 50 names have been added to the communicant list, and there were 60 Baptisms. The Sunday school and Bible classes number 775 members, while 13 guilds and other organizations are engaged in parish work. In the afternoon, the Sunday schools were addressed by the Rev. Messrs. Duhring and Webb, and the Rev. Dr. R. C. Matlack preached an anniversary sermon at the evening service.

A large congregation were in attendance at the 14th annual choir and Brotherhood service and the benediction of a chime of tubular bells at St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, on the evening of the feast of All Saints. A number of the suburban clergy duly vested, preceded by the choir, marched around the church, and were joined by members of the Brotherhood of St. Andrew from other parishes in Germantown and vicinity. After Evening Prayer had been said, the clergy and choir approached the tower, where the bells are hung, and the benediction service was said by the rector, standing in the tower. An address was made by the Rev. James Houghton, and the services concluded with the recessional, "All Thy saints, O Lord, adore Thee." There are 15 of Harrington's tubular bells, tuned in the key of A, and they were presented by Miss Jennie Riegel, in loving memory of her father, Jacob Riegel, and her sister, Anna W. Riegel.

Grace church chapel, corner of Leidy and Girard aves. West Philadelphia, was opened, 29th ult., with services appropriate to the occasion. The Rev. Dr. James S. Stone preached in the morning, and the Rev. H. D. Miller, the priest in charge, conducted the services for the rest of the day. Two years ago Grace church adopted this mission, which was then worshipping in a hall at 40th st. and Girard ave. Under Mr. Miller's charge, the mission steadily grew, and appreciating the importance of the field, the chapel was erected by Grace church at a cost of \$20,000. It is built in a modified Gothic style of architecture, and is so constructed that the rear wall can be removed, and the edifice enlarged whenever the necessity and means are apparent. The church owns a large piece of ground in the rear of this chapel, upon which it expects to build a parish house and a rectory in the near future. There are now 200 regular attendants on the services, and the Sunday school numbers 120 scholars. It is thought that this congregation may shortly be organized as a parish independent of the mother church.

The sombre interior of St. Stephen's church, the Rev. Dr. S. D. McConnell, rector, has been marvellously changed by the electric lights which now illumine the nave, transept, and mortuary chapel. On the morning of All Saints' Day, during the singing of the processional, "Who are these in bright array," Bishop Whitaker and the clergy, preceded by the girls of the parish school in their red cloaks, marched into the church from the parish building. After Morning

Prayer, in which several of the clergy participated, the Rev. Dr. Edmund Rowland, of Waterbury, Conn., began the Communion service, the rector preached a sermon on the "Ministry of Woman," taking as his text St. Mark x:42-44, and also defining the duty of the deaconess in the Church. Miss Emily T. Rodman, a recent graduate of the Church training and deaconesses' house, was presented to the Bishop by the Rev. Dr. T. S. Rumney, warden of the institution, and after the prescribed form was admitted to the order of deaconesses. At the conclusion of the ceremony, the Holy Communion was celebrated. The altar was vested with a beautiful white cloth, handsomely embroidered, and the vases were filled with white flowers.

Chicago

The fifth annual choir festival will be held at the Auditorium on Thursday evening, Nov. 23d. The oratorio of "Elijah," by Mendelssohn, will be given, with certain eliminations. It is expected that from 600 to 700 singers will participate. Active rehearsals have been going on for some time on the North, South, and West sides, and in the suburban churches. The officers for the current year are as follows: President, the Rev. W. W. Wilson; precentor, the Rev. S. C. Edsall; choirmaster, Mr. F. A. Dunster; organist, Dr. J. H. Gower. Tickets have been placed at \$1.00, 75 cents, 50 cents, and 25 cents, according to location, and will be for sale in the different choirs. It is expected that the Church people of the diocese will take a hearty interest in the success of the festival, and purchase tickets which will also be on sale at the Auditorium box office on and after next Thursday, Nov. 16th.

The funeral service for the late Mayor was held at the church of the Epiphany, Wednesday, Nov. 1st. The floral offerings both at the City Hall, where the body lay in state, and at the church, were numerous. The music, under the direction of Dr. Gower, was solemnly magnificent. The funeral procession was met at the entrance by the surpliced choir, the rector, the Rev. T. N. Morrison, the Rev. Mr. Gorrell, and the Rev. Mr. Jones, preceded by the cross-bearer, while the Rev. Mr. Morrison recited the words: "I am the Resurrection and the Life, saith the Lord; he that believeth in Me, though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die." The coffin was placed in front of the chancel steps; the service was begun with the reciting of the Psalms, "Lord, let me know mine end," and "Lord, Thou hast been our refuge." After the Psalm, the *Gloria* was sung to a minor Anglican chant. From the lectern Mr. Morrison read the lesson from 1 Cor. xv: "Now is Christ risen from the dead," and at its close the hymn, "Nearer my God, to Thee," was sung by the choir. At the conclusion of the hymn, Mr. Morrison advanced to the front of the chancel, and addressed the congregation. When he had finished speaking, the choir sang an anthem, and the priest standing near the coffin pronounced the benediction. After the singing of "Lead, Kindly Light," the police captains gently raised the coffin, bearing it down the aisle followed by the pall-bearers. "The Dead March in Saul" was played as the procession was leaving the church.

At the annual meeting of the Church Club, on Nov. 2nd, the following officers were elected: W. R. Sterling, president; J. T. Bowen, vice-president; the Rev. T. A. Snively, secretary; H. J. Jones, treasurer. Directors: Messrs. E. P. Bailey, D. B. Lyman, C. A. Street, A. Ryerson, E. P. Foreman, D. R. Brower, and T. S. Rattle.

Mr. Arthur Ryerson, the retiring president, in his address said:

The Club started with two main objects. First, to promote fellowship among Churchmen and to aid Church work. Second, to provide headquarters for the diocese and diocesan organizations. Both these have been accomplished. Men of all parishes know each other; laymen have been brought into Church work. The revival of diocesan missions, the Prayer Book Society, and numerous other movements for good, owe their inspiration to meetings and members of this Club. As to the second object, comment is needless. The only danger has been that the Club would be forgotten in the headquarters. The Club rooms have been free to all, whether clergy or laity. Have all stopped to remember that to allow 250 men to furnish the rest of the diocese with all this was not exactly fair? If they had, our membership would perhaps be larger. During the year now closing, the work of the Club proper has gone on satisfactorily. Regular monthly meetings have been held upon various topics, and the papers and discussions have been most interesting, the only regrettable feature being the small attendance.

A course of lectures was given during the year in various city churches, under the auspices of the Club, the same having been most valuable and interesting, and the attendance large. To the Rt. Rev. the Bishops of Chicago, Iowa, and Springfield, and to the Rev. Arthur Little, the Club is most grateful for services rendered as lecturers. During the World's Fair, the Club has extended hospitality to many clergy and laity visiting the city.

The sad event of the year, and, indeed, the greatest misfortune that the Club could have sustained, was the death of our secretary and beloved friend, the Rev. Edwin R. Bishop, late archdeacon of this diocese. He organized this Club and made it what it is. He was ever ready to work for others, ever forgetful of himself. His was the example of an humble, devout follower of the Master. His loss to us and to this community cannot be repaired. *Da requiem eternam ei Domine.*

A portrait of the late archdeacon was presented to the Church Club by Mrs. Bishop.

Diocesan News

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

A most successful Mission was held at Trinity church, Schaghticoke, from Oct. 11th to 20th inclusive, the Rev. C. C. Edmunds, Jr., of St. Mark's church, Hoosick Falls, being missionary. There were four services daily. Holy Communion, at 7:30 A. M., Morning Prayer and instruction at 9:30, Evening Prayer and address at 4, and the regular mission service at 7:30 P. M. On Wednesday and Friday mornings the early Celebration was at 6:30, in order that the working people might be present (especially the mill hands). Sunday, Oct. 15th, at 4 P. M., a service was held for men only, which the Odd Fellows Lodge of Schaghticoke attended in a body. The four o'clock services on Saturday and Wednesday were for women only, and were well attended. On Friday, the 13th, the four o'clock service was especially for children. The question box at the church door bore evidence each evening to the interest felt by the congregation in what was being said and done, and several requests for prayer found their way therein. The voluntary contributions placed in the free-will offering box (also at the church door) were very liberal, considering the hard times and lack of labor. Altogether the prospects of Trinity church look brighter than for a long time, and the faithful and hard-working rector, the Rev. M. O. Smith, feels that the Mission has indeed been a great blessing to this struggling church.

CATSKILL.—To the congregation of St. Luke's church, St. Luke's Day saw the fulfillment of long cherished hopes and plans. It was set apart for the laying of the corner-stone of the new church which it is proposed to build on their lot on William st. The services of the day began with a celebration of the Holy Communion at 7 A. M., the celebrant being the Rev. Robert Weeks of Riverhead, L. I., a former rector of St. Luke's, assisted by the rector, the Rev. Mr. Miller. At 10 A. M., Morning Prayer was said, followed by a second celebration of the Holy Communion, the celebrant being the Bishop. It was well-nigh noon when the procession of bishop and clergy, preceded by the choir, approached the foundation walls, singing Psalm cxix. The usual service for the laying of a corner-stone followed. A copy of THE LIVING CHURCH, of Oct. 14, 1893, was deposited in the box within the stone. Brief and exceedingly felicitous addresses then were made by the Rev. E. P. Miller, the Rev. Mr. Weeks, the Rev. Mr. Zahner, of Adams, Mass., and by Archdeacon Sill, of Cohoes. Bishop Doane followed.

At the close of the service an invitation to luncheon at the rectory was extended by the rector to the bishop, the visiting clergymen, the clergy of the village and the people of the parish. In the afternoon the children of the parish were given a feast in the guild room.

In the evening prayers were read by the Rev. Messrs. Zahner and Weeks. Bishop Doane preached a beautiful and thought-compelling sermon on the work and purposes of St. Luke, the physician who ministered to men's souls as well as to their bodies. The rector presented to the Bishop for Confirmation a class of 16 persons. After the offertory the rector stated to the congregation that the several offertories of the day, exclusive of that just taken, amounted to \$1800. In addition he had been promised \$1150. One gentleman, who already had given generously, had pledged a further gift of \$500; and the Rev. Townsend G. Jackson, of Flatbush, L. I., a Catskill boy, who was baptized and confirmed in St. Luke's, would give a \$500 stone altar when the new church would be ready to receive it. Mr. Miller said that, owing to their condition, it would be impossible to transfer to the new church, the three memorial windows in the old church—one of them to the memory of the Rev. Joseph Prentiss, for 21 years a rector of the parish—but that \$150 had been subscribed for a window to be placed in the new church which should be inscribed with the names borne by them.

Kansas

Elisha S. Thomas, D. D., Bishop

ATCHISON.—The 21st Sunday after Trinity marked the opening of a new epoch in the life of Trinity parish, the Rev. John Henry Hopkins rector. At the Evensong service, 4:30 o'clock, the chorus choir made its first appearance. Forty members have been diligently rehearsing under the leadership of the rector since the early part of September, and the result was a very satisfactory Evensong. Cruickshank's "Magnificat" in G, and an anthem from Gaul's "Holy City," were the leading features. A large congregation attended. There has been no regular choir at this service for some time past. It is hoped that this service will henceforth be provided with the best quality of Church music. At the same hour, in a school-house three miles south of Atchison, there was held for the first time a service, followed by Sunday-school; 75 persons crowded the school-house for the service, and 55 were in attendance at the Sunday-school. This work is carried on by Trinity chapter of the Brotherhood of St. Andrew, assisted by a committee of ladies from the parish. It was commenced in response to a request from the people of this neighborhood, all of whom are farmers, asking that some services and religious instruction should be provided by the church-goers of Atchison.

Northern Michigan

From Aug. 10th to Sept. 10th Bishop Kendrick was engaged in visitations in Northern Michigan at the request of the ecclesiastical authority. He confirmed in all 86 candidates as by the list below, making, with the 64 confirmed by Bishop Davies in August, 150 Confirmations in this jurisdiction for this season: Gladstone, Grace church, 1; Escanaba, St. Stephen's, 8; Wilson, Zion mission, 9; Iron River, St. John's, 5; Bessemer, mission, 7; Ironwood, St. Paul's, 15; Ontonagon, Ascension church, 3; Marquette, St. Paul's, 9; Calumet, Christ church with Lake Linden, St. David's, 17; Bay Mills, mission, 3; Iron Mountain, Holy Trinity, 2; Menominee, Grace church, 7. In his formal report of these visitations, Bishop Kendrick says, "In the larger places that I have visited, the Church has developed a substantial degree of strength, and in the smaller places there are very evident signs of life. It was a wise venture that set off this Northern Peninsula as a missionary district. There are large resources here which will last for a long time. It is, and perhaps always will be, a missionary field, and the work has been well commenced."

During the month of August Bishop Davies visited a number of points in Northern Michigan and confirmed classes as follows: Marquette, St. Paul's, 22; Ishpeming, Grace church, 8; Negaunee, St. John's church, 5; Houghton, Trinity church, 17; Bay Mills, mission, 11; Mackinaw Islands, Trinity church, 1; total 64.

Indiana

David E. Knickerbacker, D. D., Bishop

The fall meeting of the Central Convocation opened Tuesday evening in St. John's church, Lafayette, the Rev. James H. W. Blake, rector. The sermon was preached by the Rev. L. F. Cole, who took for his subject, "The Power of Persistence in Prayer and Work." Archdeacon Cole has just entered on his duties as general missionary for the diocese, and has taken up his residence in Indianapolis. He has just returned from a preliminary and very encouraging circuit in the Northern Deanery. Bishop Knickerbacker made an earnest address, in which he spoke gratefully of the large assistance which the work of the archdeacon would be to him, and also dwelt forcibly on the duty of Church people as to leaving bequests for the work of the Church in their wills. Dean Hunter spoke of the steady progress of diocesan missionary work in the Central Convocation.

Wednesday morning the convocation was opened with prayer at 9 o'clock. The business meeting followed. At the Celebration at 10:30 A. M., the Rev. J. Everist Cathell preached from Luke xxiv: 28-31, his subject being "Nearness of Christ in the Lord's Supper." A profitable feature lately introduced into the meetings of the Convocation is the quiet hour conducted by the Bishop, or some one of the clergy. In this meeting, the quiet hour which closed the morning session was conducted by the Rev. G. A. Carstensen, who gave an instructive meditation on "Life." In the afternoon there was a combined meeting of convocation and representatives of the Woman's Auxiliary. After the meeting, Mrs. J. R. Nichols met with the ladies, and an auxiliary was formed for the first time in St. John's parish, Mrs. Beach being elected president. Another side of the parish life was a spirited meeting of the Sunday school in the guild hall. The children made an offering to the Bishop of 1,100 cancelled stamps to be sold for the Church Home. The Rev. C. S. Sargent read a paper on the "Training of Laymen for Parish and Mission Work in London." At 1 P. M., the ladies provided a bountiful luncheon in the guild hall. An electric car provided by the courtesy of Mr. Hills, of Lafayette, took all the guests on a trip to Perdue University and around the city.

Under the leadership of Mr. Blake, St. John's, Lafayette, is putting on new life. The church has been painted, and the buildings have been improved, and the people are well organized for work. Through the generous efforts of the rector and the people, the meetings and the services of the convocation were all well attended and successful. Wednesday evening, after a good missionary meeting with addresses by Bishop Knickerbacker, Mrs. J. R. Nichols, the Rev. G. A. Carstensen, and the Rev. J. Everist Cathell, the convocation adjourned to meet in St. Paul's, Richmond, next January.

The parish of St. John, Lafayette, has been left a legacy by a former parishioner, Mr. Job Mosh, of \$10,000, the income to be applied to the support of the Church services. St. Stephen's Hospital will receive from the estate of Mr. Morrison, a Quaker, recently deceased, a legacy of \$5,000 for its general fund. This will place the institution on a good and permanent basis.

The Rev. L. F. Cole, rector of Gethsemane church, Marion, has resigned to accept the appointment of archdeacon of the diocese to aid the Bishop in supplying services to vacant parishes and scattered Churchmen. Mr. Cole has been eight years a resident priest of the diocese, and has a good experience in mission work. He will reside at the see city and go out from it to all parts of the diocese.

The financial pressure has been seriously felt in the Church work of Indiana, but it promises a speedy recovery.

A new church, costing \$1,500, has just been completed at Washington, the county seat of Davis county, a city of 9,000

inhabitants, through the indefatigable efforts of the Rev. C. G. Adams, D.D., of Vincennes.

The largest amount hitherto received for diocesan missions in the diocese per annum is \$3,000. This year the missionary board hope to raise it to \$5,000. On Sunday, the 10th of Sept., the dean of the Northern Convocation, the Rev. A. W. Seabreeze, and Mr. S. E. Haines, a member of the mission board, visited Trinity church, Michigan City, and presented the work of the board, and with what had been done before by the rector, secured pledges for the full amount, \$375, apportioned on the parish. It is the intention to have many of the parishes thus visited.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The Sunday school of Christ church, Richmond, which celebrated the anniversary of its organization on Oct. 8th, now numbers nearly 300, and the reports submitted showed that some of the officers, teachers, and scholars had not missed a Sunday for two years. The Rev. Preston G. Nash, the hard-working rector of Christ church, has officiated in his church every Sunday this summer, but two.

The Rt. Rev. Channing Moore Williams, late Missionary Bishop to China, is expected to visit his old home, Richmond, about Nov. 1st, after an absence of 30 years. He is a brother of Mr. R. F. Williams, a prominent merchant of Richmond, and of the late Rev. Wm. C. Williams, D.D., for many years a prominent clergyman of the diocese of Georgia, and who died a few years ago.

Bishop Whittle has so far recovered since the operation on one of his eyes as to be able to be out. The eczema is still a cause of great distress to him.

The Rev. R. P. Williams, assistant minister of St. Paul's church, Richmond, has been very successfully carrying on a mission at the foot of 5th st., near Canal, holding services regularly every afternoon. The Sunday school has now over 150 scholars, and the congregation numbers about 100. There are 35 communicants. They have a Bible class of 25. There is no church in this section of the city.

The Standing Committee of the diocese has declined to give its consent to the consecration of Dr. Hall as Bishop of Vermont.

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The Confirmations since the convention of 1893 are as follows: June 4th, St. Stephen's, Chicago, 20; June 7th, St. Paul, Apostle, Austin, 14; June 8th, cathedral (from Calvary, Chicago), 2; June 11th, Christ, Joliet, 35; June 11th, cathedral (from Riverside), 1; July 2nd, St. Matthew's North Evanston, 12; July 5th, cathedral (from Joliet), 3; Aug. 27th, St. Thomas' (by Bishop of Cape Palmas), 12; Aug. 27th, Grace (by Bishop of Minnesota), 1; Oct. 8th, cathedral (1 from La Grange and 1 from Holy Cross), 2; total 102.

At Elgin, a mission Sunday school has been established in the south part of the city. Two young ladies conduct it, under the care of the rector.

The Rev. H. W. Perkins, of Wisconsin, is now rector of Grace church, Hinsdale.

The work at Pullman is again very encouraging. The Rev. J. M. McGrath, of Morgan Park, by appointment of the Bishop, holds service there every Sunday evening, and on the second Sunday of each month Holy Communion is celebrated at 8 o'clock in the morning.

Services are being held regularly Sunday mornings at Wilmette, Mr. H. T. Young, a lay reader, conducting them, under direction of the Rev. S. C. Edsall, of St. Peter's parish. The offerings have been sufficient to pay current expenses, and funds are in hand toward buying a lot and erecting a chapel or parish house. At present the services are held in a hall fitted up in a Churchly manner. Several candidates are awaiting Confirmation.

Connecticut

John Williams, D. D., LL.D., Bishop

By the will of Charles Scott, of Washington, D. C., St. John's and Trinity churches, Waterbury, received each \$5,000. Waterbury Hospital also receives the same amount. Trinity College, Hartford, has also received \$10,000 by the will of Charles Scott, for general college purposes.

On Monday, Oct. 30th, at 11 o'clock, the Rt. Rev. J. Williams, D. D., installed the Rev. G. W. Phillips as rector of St. James' church, Westville. A large congregation and several of the neighboring clergy were present and assisted in the services. Mr. Phillips has had charge of the parish for the past year.

The quarterly meeting and dinner of the Church Club was held at the Allyn House, Hartford. Dr. Wainwright, the president of the club, presided. Following the dinner there was speaking by several members of the club. The first speech was made by Dr. Samuel Hart, of Trinity College, and he was followed by Colonel Jacob L. Greene, who urged that the attention of the diocese be given to the Bishop's fund at an early date. A letter of regret from Bishop Williams was read. Other speakers included Judge H. Sidney Hayden of Windsor, General W. W. Skiddy of Stamford, Dr. G. W. Russell, Councilman P. C. Royce, and James A. Smith.

New Jersey

John Scarborough, D.D., Bishop

Michael's church, Trenton, the Rev. O. S. Bunting, rector, was re-opened on Sunday, Oct. 15th. For some months the venerable building has been in the hands of the architect and ecclesiastical decorator, Mr. E. J. Neville Stent, of New York. The interior is beautiful, the coloring having been done with exceedingly good taste. The prevailing tone of the walls is terra-cotta, with trimmings of gold. The effects most prominent are that the ceiling appears very much higher, and the whole church, warm and cheery. The chancel is rich. The new velvet carpet harmonizes with the walls. The font has been moved from the front of the chancel to the new baptistry on the east side of the transept. A memorial ewer of brass, the gift of a lady of the congregation, is placed in a niche in the wall above the font. The organ has been rebuilt, and put in perfect order.

ALEXANDRIA.—On Sunday, Oct. 15th, the Bishop, according to his annual custom, held service in St. Thomas' church. He was accompanied from Flemington by the Rev. Geo. H. Dennison, who is laboring in the missions of Hunterdon Co., together with the organist and choir of Calvary church, Flemington, who sustained, by response and singing, the service with which the congregation are so unfamiliar. The church was crowded with country people, chiefly men, who paid most reverent attention to the service, as well as to the earnest appeal of the Bishop. It is a peculiar case,—a church without a constituency, the neighborhood folks being attached to other religious bodies, yet gathering always in large numbers when the Church's prayers are said and her doctrines set forth. The "Old Stone Church," as St. Thomas' is familiarly known in the neighborhood, was originally served by missionaries sent out by the Mother Church of England, at the beginning of the last century. The present edifice was built in 1769. Five Revolutionary soldiers were buried between the gate-way and the church door; and one whose memorial stone forms part of the church floor. Services were also held at Pittstown, a small village a few miles from Alexandria, on the evening of Oct. 15th, by the Bishop and those accompanying him from Flemington, in a public hall, the only place of worship in the village. The place was crowded.

FLORENCE.—At a special service of admission in St. Stephen's church on Oct. 19th, 10 girls, probationers, were admitted by the rector, the Rev. H. L. C. Braddon, to membership in the Florence branch of the Girls' Friendly Society of America.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

APPOINTMENTS BY THE ASSISTANT BISHOP.

NOVEMBER.

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| 1. A.M., Murphy. | 2. A.M., Bryson City. |
| 5. Franklin: 11 A.M. and 7:30 P.M., St. Agnes'; 3:30 P.M., St. Cyprian's. | |
| 6. A.M., Nolah. | 7. P.M., Highlands. |
| 8. " Highlands. | 9. " Cashier's Valley. |
| 12. Cullowhee. | 13. A.M., Sylva. |
| 14. A.M., Waynesville; P.M., Mica Dale. | |
| 15. " Church of the Redeemer, near Asheville. | |
| 16. " Hendersonville. | 17. A.M., Bowman's Bluff. |
| 19. Brevard. | 21. " Haw Creek. |
| 22. A.M., Old Fort. | 23. " Marion. |
| 24. Morganton: 11 A.M., St. Stephen's—consecration; 7:30 P.M., Grace church. | |
| 26. A.M., Lenoir; P.M., The Happy Valley. | |

DECEMBER.

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| 7. St. Mark's Mecklenburg. | |
| 8. St. James', Iredell Co. | |
| 10. Rowan Co: Christ church. | |
| 11. " P.M., St. Peter's. | |
| 12. " A.M., St. Matthew's. | |
| 13. " " St. Jude's; P.M., St. John's. | |
| 14. " " St. Mary's; P.M., St. Paul's. | |
| 15. " " St. Andrew's; P.M., St. George's. | |
| 17. Salisbury. | 19. Statesville. |
| 20. P.M., Hickory. | |

Celebration of the Holy Communion at all morning services. Offertory at all services for diocesan missions. Where no time (A.M. or P.M.) is indicated for the service, the whole day is at the disposal of the minister in charge, to make such appointments for service as he may deem most desirable.

Ohio

Wm. Andrew Leonard, D.D., Bishop

BEREA.—On Thursday, Oct. 19th Bishop Leonard, assisted by a number of the Cleveland clergy, consecrated the new St. Thomas' church, the Rev. F. M. Munson, minister in charge. The building is of Berea stone, 64 feet long by 36 feet wide, and having a vestry room 17 feet by 12. The altar, prayer-desks, stalls, and seats are of oak. The windows are of Venetian glass, four being beautiful memorials. An old communicant of the parish, the late John Ogilvy, gave the money to build this handsome church. St. Thomas' parish was the scene of some of the earliest efforts of our ministers in Ohio; and of recent years the late Rev. Willison B. French spent here a long and successful rectorship. Berea is the seat of a large Methodist college, and a number of the students are always found in the congregation.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The quarterly meeting of the Michigan branch of the Woman's Auxiliary was held in Emmanuel church, Detroit, on Tuesday, Oct. 31st, and was largely attended. The Bishop celebrated the Holy Communion, and made a brief address. Instructive and helpful addresses were also made at both the morning and afternoon sessions of the Auxiliary by Bishop Graves, of "The Platte," by Bishop Brooke, of Oklahoma and the Indian Territory, by Mr. Gardiner, of St. Paul's School, Tokio, Japan, and on the special object and work of the Junior Auxiliary, by Miss Jarvis, of Connecticut.

A substantial addition to St. Matthew's church, Detroit, is now being built. The church, which is of brick, is to be so lengthened as to extend over the entire line of the lot, an addition of 30 feet or more being thus made to the nave, with a chancel of good proportions. The ground plan will be cruciform, one transept holding the organ (a new two-manual instrument from Cluff and Warren), and the other the sacristy. The rector of the parish, the Rev. J. B. Massiah, and his devoted people are certainly to be congratulated on so substantial an index of their church's prosperity in a time of wide-spread financial depression. It is expected that the new St. Matthew's will be finished, furnished, and occupied by Christmas Day.

Colorado

John Franklin Spalding, D.D., Bishop

The Rev. A. R. Kieffer, dean of the Convocation of Pueblo, and rector of Grace church, Colorado Springs, has resigned and is about to leave for Pittsburgh, Penn. For the past ten years, Dean Kieffer has been the efficient rector of this important parish and an active and able worker in much that tends to strengthen the affairs of the Church.

MANITOU SPRINGS.—On Tuesday, Oct. 17th, the Rev. Canon Newton of Holy Trinity, Pueblo, conducted a "Quiet Day" for women in St. Andrew's chapel. Although this was the first attempt made in this direction in the history of this parish, the attendance at all the services was good. The addresses were characterized by earnestness and simplicity; and with the divine blessing much good may result from this attempt to strengthen the spiritual life of the parish. The rector, the Rev. E. J. Harper hopes, to make such a "retreat" one of the annual events of the parish in the future.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Bishop Huntington is first vice-president of the Prison Association of New York State, which asked for special sermons on Prison Reform, on Sunday, Oct. 29th.

The Bishop himself hopes to visit during December, St. John's, Auburn; East Syracuse, Geddes, Onondaga Castle, Slaterville, Speedsville, and Baldwinsville.

In a recent sermon, the rector of Grace church, Utica, the Rev. Charles T. Olmsted, D. D., urged upon his people the necessity of endowing the parish.

The 3rd district convocation has pledged itself to raise \$450 per year for the support of an assistant-bishop should one be elected at the next diocesan convention, and the 5th district convocation has pledged itself to raise \$300 per year for the same purpose.

The annual meeting of the Syracuse Church Sisterhood was held at the Bishop's residence on Thursday afternoon, Nov. 2nd.

The Utica Clericus recently joined with the Ministerial Association of Utica in appointing a certain Sunday for sermons on Municipal Reform.

Miss Arria S. Huntington, daughter of the Bishop of Central New York, has been appointed a delegate from the Syracuse Bureau of Labor and Charities to the convention to be held in New York Nov. 14-16, of those interested in the care of destitute and wayward children. Miss Huntington, already known as the author of "Under a Colonial Roof-tree," has just published "A Harvest Night's Dream," consisting of songs, dialogue, and pantomime, and which is intended to serve the purposes of Church societies proposing to give an entertainment at the Thanksgiving time.

A general organization has been effected of the six chapters of the Brotherhood of St. Andrew in Syracuse and East Syracuse. This body meets once a month, visiting in turn the several churches to which the chapters belong. The next meeting will be held at Emmanuel church, East Syracuse. The officers are: President, Mr. Frank L. Lyman, of Trinity church, Syracuse; secretary and treasurer, Mr. George T. Jack, of Grace church, Syracuse.

The parochial society of St. Paul's church, Syracuse, held a fair on the afternoon and evening of Oct. 18th, at the Woman's Union hall. Supper was served at six o'clock, and from seven to nine o'clock a concert was given by Kapps' Orchestra. The society has undertaken to raise money for the building of a guild house.

The trustees of the Hpusse of the Good Shepherd, Syracuse, met Monday, Oct. 23rd, and decided to build an addition to the present hospital, more room being needed for

the increasing work of the institution. It is probable, also, that an entirely new building will be erected in the spring on land given some time ago to the trustees, and which is situated directly in the rear of the present edifice, and has a frontage on the next street. This new building will, it is understood, be used as a surgical hospital, the old building being given up to medical cases. This plan may, however, give way to another, which provides for one new building large enough for all purposes, and which would take the place of the present one. The trustees are Bishop Huntington, W. H. H. Smith, Thos. W. Durston, W. T. Hamilton, D. O. Salmon, George J. Gardner, W. D. Dunning, W. B. Cogswell, and Jacob Crouse.

The regular fall convocation of the 1st district was held in Grace church, Copenhagen, Sept. 12th and 13th. On Tuesday, after Evening Prayer, the dean, the Rev. W. H. Bown, preached from 2 Cor. viii: 12. On Wednesday, at 9 A. M., Morning Prayer and Litany were said, and at 10:30 A. M. there was a celebration of the Holy Communion, the dean officiating. The sermon was delivered by the dean, and was a masterful tribute to the life and character of the Rev. Russell A. Olin, D. D. At 2 P. M., a meeting of the Woman's Auxiliary, presided over by the diocesan president, Mrs. Knickerbocker, was held. At 3:30 P. M. came the business meeting of the convocation. Officers were elected as follows: W. Gordon Bentley, secretary; J. M. Tilden, treasurer; the Rev. Messrs. F. P. Winne and J. M. Tilden, delegates to diocesan Board of Managers; the Rev. W. M. Gilbert and Mr. Lewis F. Phillips, clerical and lay members of the executive board of the district. By-Law V. was also amended so as to make members of the diocesan board from the district also members of executive board. A touching tribute to the memory of the Rev. J. Winslow, M. A., was given by his long time friend, Dr. Herrick. Resolutions of respect for the late dean and Mr. Winslow, were adopted. The Rev. Frank Miller Baum read an able essay on the question: "Should there be a systematic course of study for Sunday school teachers, and if so, what?" At 7:30 P. M., the missionary meeting was held. The Rev. A. J. Brockway, of Pierrepont, gave an interesting missionary address. The dean's report which was full of interest and encouragement, followed. A short business meeting closed a very helpful and pleasant convocation. The winter meeting will be held (D. V.) in Grace church, Watertown, in January, 1894.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

The Standing Committee have unanimously consented to the consecration of the Bishop-elect of Vermont.

An interesting meeting of the La Crosse Convocation was held in Chippewa Falls, on Oct. 18th and 19th. Papers were read and discussed on the following subjects, viz: "Graded Sunday Schools," by Canon Richey; "Representation of the Church in the Parliament of Religions," by Rev. H. Kingham; "Best Methods of reaching the untaught classes in our parish work," by Rev. S. Wilson Moran; "Aids in the spiritual life," by Rev. J. Simonds; "The Church's mind in the preparation of candidates for adult Baptism," by Rev. Wm. McVettie; "The best way to conduct a Confirmation class," by Rev. E. F. Gee. A large congregation assembled at 7:30 on St. Luke's Day, the 18th, when earnest addresses on the Church's missionary work were given by the Bishop, Rev. H. Kingham, and Dean Cummings. On the following day the Bishop celebrated the Holy Communion at 7. Morning Prayer was said at 9. The convocation reached the conclusion of its business and adjourned at 11.

The number of clergy in the diocese has been augmented by the placing of missionaries at a number of posts formerly served by lay readers. Thus, the Rev. J. H. Forrest Bell goes to Mauston and Kilbourn, the Rev. C. E. Roberts to Mazomanie, the Rev. S. R. S. Gray to Waterloo, the Rev. John T. Matthews to Oak Creek (South Milwaukee), the Rev. Frank J. Williams to Shell Lake, the Rev. E. H. Buller to Christ church, Milwaukee, the Rev. Isaac Hougate to North La Crosse, and the Rev. W. G. Coote to Rice Lake. These men have all just entered the diocese, Messrs. Bell, Roberts, and Gray, coming from the Olympia mission, Mr. Matthews from Long Island, Mr. Hougate from West Missouri, Mr. Coote from Colorado, and Messrs. Buller and Williams from England. Never before, it is believed, were so many clergymen received in so short a time, and they represent a net gain, as in no instance do they supplant other clergymen.

CITY.—The All Saints' season was duly celebrated at the cathedral, beginning with an Evensong service on the eve, at which the choir wore their new purple cassocks for the first time. The old black cassocks formerly used, were given to St. Mark's mission choir, which is now vested. The Bishop preached at the eve service, as well as at two services on All Saints' Day. The latter began with early Celebrations at 6:30 and 7, and a choral Celebration at 10:30. The number of communicants was large, and the services bright. In the evening was held the annual service of the Guild of All Souls. The day following All Saints' Day was also observed by the commemoration of the faithful departed; with the annual All Saints' reception in the evening. It

added much to the pleasure of the congregation, who have always made much of All Saints' Day—the name day of the cathedral—to have the Bishop with them during the whole of the octave; it was also the first All Saints' since his consecration, that the Bishop had been able to spend at the cathedral.

RACINE.—The death of the Hon. H. G. Winslow removes one who has for many years been active in the diocesan councils, and who has always been interested in whatever pertained to the Church. He had been for some years also, a trustee of Racine College.

JANESVILLE.—The Rev. Laurence Sinclair has completed a two months' engagement as priest-in-charge of Trinity parish. The considerate people of Trinity kindly remembered Mr. Sinclair, in the way of a notable gift, a gold cross, on his regretted departure.

FOX LAKE.—At Christ church, a general meeting of the congregation was held on Oct. 24th, at 7:30 P. M., at Mrs. Armstrong's residence. There was a good representation of the members, and much interest was shown in Church work. The Rev. Laurence Sinclair presided, and organized a branch of the Woman's Auxiliary. The following ladies were appointed to office: Mrs. John Armstrong, president; Mrs. Williams, vice-president; Miss Edith Chapman, secretary and treasurer.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

According to the recently published journal of the council the address of Bishop Randolph from November, 1893, to June 1, 1894, will be Norfolk, and thereafter till the following November, Casanova, Fauquier Co.

Mrs. Angelina E. Johns, widow of the late Bishop Johns, died in Norfolk on Saturday morning, Oct. 21st, aged 73 years. Her funeral took place from Christ church, Norfolk, Monday, Oct. 23rd.

The regular fall meeting of the Convocation of Norfolk was held in St. Peter's church, Norfolk, on Tuesday, Oct. 24th.

An effort is being made, to erect a chapel at Lambert's Point, one of the suburbs of Norfolk, and rapidly growing up.

A meeting of the Danville Convocation was held in St. James' church, Boydton, beginning Tuesday, Oct. 10th. There were present the Rev. Messrs. Pruden, Lawrence, Overby, Bryan, and Smith. Routine business was transacted, and each of the clergy preached an interesting sermon to large congregations. The addresses at the missionary meeting were specially strong, delivered by the Rev. Messrs. Bryan and Smith.

On Tuesday evening, Oct. 10th, the Rev. M. P. Logan, rector of St. John's church, Wytheville, and Mrs. Logan, were surprised by a visit from members of the parish, who came laden with congratulations, good wishes, and a variety of useful domestic articles in tinware, to celebrate with them their 10th wedding anniversary. Mr. Logan has been rector of St. John's church about 12 years, and married Miss Lizzie Caldwell of Wytheville.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop

Thos. F. Gallor, D.D., Assistant-Bishop

At a recent meeting of the Standing Committee of the diocese consent was given to the consecration of the Rev. A. C. A. Hall, bishop-elect of the diocese of Vermont.

Vested choirs in the Southern dioceses are not very numerous, and that of Grace church, Memphis, is therefore worthy of special mention. It was organized and commenced training Nov. 4, 1892, under the direction of Prof. Samuel J. Gilbert. The members sang for the first time on the first Sunday in Lent, 1893, the rector officiating and preaching an appropriate sermon. They were robed in cassocks and cottas, which were made by the "Women's Guild of Grace church." In addition to the boys, there are four ladies whose faithful services prior to the formation of the present choir entitled them to retention as members of the voluntary choir. The choir-room was built by private subscription, and without any official help from the vestry, many of the choir giving what they could afford to help pay for their "home." The walls of this room are hung with pictures of English cathedrals, American churches, and drawings relating to vested choir work. There is also a large illuminated roll of honor, containing the names of the choir, drawn in gold and colors, the work and gift of the earnest choir-master, and last, but not least, in one large frame appears the photographs of the different choristers, taken in their robes, which will be permanently framed and hung around the walls of the choir-room of the new church, and handed down to posterity as the founders of this important work in Grace church. The choristers' regularity and perfect behavior when in the church has added greatly to the reverent rendering of the music on Sundays, and the effect of the same on the congregation has been very marked.

East Carolina

Alfred A. Watson, D. D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

1. Church of the Advent, Williamston.
3. Grace, Plymouth.
7. Holy Innocents, Avoca.
10. Rockanock.
12. Edenton: A.M., St. Paul's; P.M., St. John's.
14. St. John's, South Mills.
17. Christ church, Elizabeth City.
19. Holy Trinity, Hertford.
24. St. David's, Scuppernon.
26. A.M., St. Luke's, Washington County; P.M., Advent, Roper.
5. St. Thomas', Windsor.
9. Coleraine.
16. St. John's, Weeksville.
20. St. Andrew's, Columbia.

The fall meeting of the Wilmington Convocation, which was to have been held Sept. 7th, was postponed at the Bishop's request to Monday, Sept. 19th, when the convocation was opened in St. Matthew's church, Maxton, with Evening Prayer, said by the Rev. E. Wootten and the Rev. F. N. Skinner, and the sermon preached by the Rev. Thos. Atkinson. On Sept. 20th, Morning Prayer was said, the Bishop reading the Litany and celebrating Holy Communion. The sermon was preached by the Rev. Mr. Gible. At the evening service the sermon was preached by the Rev. T. M. N. George. At this service the Bishop confirmed three candidates presented by the missionary in charge, the Rev. Mr. Wootten. On the following morning the beautiful new church was consecrated, the Bishop celebrating the Holy Communion and the Rev. Dr. Carmichael preaching the sermon. Business meetings were held Wednesday and immediately after the consecration service Thursday morning. Christ church, Newberne, was selected as the place of next meeting, on March 30, 1894.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

UPPER MERION.—The Norristown Convocation comprising 17 parishes and missions held its autumnal meeting on the 26th ult, in Christ church, (Old Swedes'). After Morning Prayer, the sermon was preached by the Rev. A. J. Arnold, and at the Holy Communion, the rector of the church, the Rev. A. A. Marple, was the celebrant. A business meeting followed, the Rev. Dr. E. W. Appleton, president, in the chair. The missions' committee reported through the Rev. Dr. Atkins, chairman, as to the status of Advent mission, Hatboro', and the appropriation of \$200 was continued. A resolution offered by the Rev. A. J. Barrow was adopted extending aid towards the erection of a church building at Royer's Ford. The Rev. A. J. P. McClure reported the mission at Wyncote in Cheltenham, as being well sustained, with a promising field of labor. The treasurer of convocation reported a balance of \$629. Addresses were delivered by the Rev. Drs. J. Lewis Parks, and E. W. Appleton, the Rev. S. C. Hiff, and the rector of the church. It was decided to hold the February meeting at Christ church, Pottstown.

CENTREVILLE.—At the request of the vestry of Trinity church, Bishop Whitaker has appointed the Rev. J. Thompson Carpenter, missionary in charge, and the convocation of Germantown has accepted the parish to be conducted as a mission of that convocation.

NEW LONDON.—Bishop Whitaker has appointed the Rev. J. J. Creigh as missionary in charge of St. John's church.

New York

Henry C. Potter, D.D., LL.D., Bishop

BARRYTOWN.—On the 20th Sunday after Trinity, Oct. 15th, the Bishop made a visitation of St. John's church, and administered the rite of Confirmation.

POUGHKEEPSIE.—The annual meeting of the archdeaconry of Dutchess was held in Christ church, Oct. 17th. The session was preceded by a special ordination service, recorded elsewhere in our columns. The Holy Eucharist was celebrated by Bishop Kendrick, assisted by the Ven. Archdeacon Ziegenfuss, D. D., and other clergy present. The business session of the archdeaconry re-elected the secretary, the Rev. Prescott Evarts (son of the former Secretary of State, Wm. M. Evarts); and chose as treasurer, Mr. W. Morgan Lee, of Poughkeepsie. The Woman's Auxiliary of the archdeaconry met at the same time, and much interest in missionary work was shown at its proceedings. The sessions adjourned till February, when the delegates of both the archdeaconry and the woman's chapter will meet at St. Paul's church, Pleasant Valley.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

On Wednesday, the Festival of St. Luke the Evangelist, the annual convocation of the Deanery of Buffalo was held in St. Luke's church, Buffalo. There was a celebration of the Holy Eucharist at 9:30 A.M., and a sermon by the Rev. J. W. Ashton, D.D., on "The Sacramental teachings of the Church and the distinctive feature of the Atonement—its message to the world." Immediately after the service a business meet-

ing was held in the parish house, Dean Bragdon presiding. A large majority of the clergy in the deanery were present and a fuller representation of lay delegates than ever before. Diocesan missions are a live question in the Deanery of Buffalo, and this was a meeting in which were to be discussed ways and means. Reports of missionaries concerning their stations, for the most part, indicated hard work and a gratifying progress in return. After the recess the committee of stipends brought in a report appropriating \$2,100 to nine missionaries, providing they held services at least once a month in stations contiguous to their headquarters, distributed Prayer Books, etc., and to the Dean for travelling expenses of missionaries to those outlying stations, and to the Rev. C. O. Dantzer, missionary to the deaf-mutes; \$2,400 additional was appropriated, provided it was raised, of which sum \$1,700 should be for the salary and travelling expenses of the Dean, who then should be freed from charge of a parish. Pledges for diocesan missions were made, amounting to \$2,038, with several parishes and missions to be heard from. After singing the Doxology, the Benediction was pronounced and convocation adjourned *sine die*.

GENEVA.—James McD. Gardiner, president of St. Paul's college, Tokio, Japan, gave an illustrated lecture on Japan before St. John's Guild, of Hobart college, on Tuesday, Oct. 10th. An interesting feature of the occasion was an address of welcome in the Japanese language by a member of the Guild, Mr. B. F. Sakai, a young Japanese student from Tokio. The latest publication by a member of the faculty is "The legal code of Alfred the Great," edited, with an introduction, by Prof. Milton Hayt Turk. An alcove has been placed in the library as a memorial of the late Robert P. Wilson, of Buffalo. Already accommodations for books in the new fire-proof library building are insufficient, and plans are now being matured for the addition of wall shelves in the reading room.

Massachusetts

EAST BOSTON.—At the recent session of the Southern Convocation, in St. Mary's for sailors, the Bishop preached. The Rev. Herman Page gave a detailed account of his work in Fall River. The Rev. W. T. Cheney read a paper of more than ordinary historical value, upon the "Old Episcopal Church in Stoughton," which was full of interesting matter from the diary of the Rev. Mr. Clark, a missionary of the Church in that town in the last century.

CAMBRIDGE.—The Bishop delivered the address at the matriculation of the students of the Cambridge School, on the evening of All Saints.

HOPKINTON.—The anniversary of St. Paul's parish was held on Oct. 19th. The Holy Communion was celebrated in Bridge's Hall at 10 A. M. (the church building is destroyed) by the rector, the Rev. Waldo Burnett; he used a Prayer Book which belonged to the daughter of the first rector who was in charge during the last century. Luncheon was served in the lower town hall, which was gaily decorated with flowers, picture of the old church, and a large white banner, bearing the dates 1843-1893. Speeches were made by the Hon. E. R. Davis, of Worcester, H. W. Bigelow, of Clinton, and W. F. Hurd, of Framingham, one of the old worshippers. The open-air service was held at 3. It consisted of hymns, Ps. cxlii, the Nicene Creed, and prayers. The choir of St. Mark's, Southborough, furnished the music; addresses were made by the Rev. Dr. Starr, the Rev. Messrs. H. U. Monroe and J. B. Wicks. Over 1000 persons were present. The evening service in the Congregational place of worship was well attended, and the Bishop preached from 1 Sam. xvii: 36, The Rev. Messrs. G. S. Pine and Arthur Chase assisted the rector.

BOSTON.—At the dinner of the Episcopalian Club in the Hotel Vendome, on Oct. 30th, over 200 of the laity were present together with 20 clergymen. President John A. Sanford, of Taunton, made the speech of welcome and introduced the guest of the evening, the Bishop of the diocese. Bishop Lawrence spoke in detail of what he thought would tend to strengthen the Church's life in the diocese and of the conspicuous interest which is being awakened in every town concerning the Church. Bishop Clark then spoke of the former bishops of the diocese, and specially with reference to the services of Phillips Brooks. In the address of President Eliot of Harvard University, much reference was made to the common unity of the Christian bodies and the bearing of the Episcopal Church to Harvard. Other speeches were made by the Rev. Drs. Donald, Abbott, and A. V. G. Allen, of Cambridge.

The Rev. John A. Bevington, formerly of St. Paul's church, has renounced the ministry of the Church, and gone to Unitarianism.

The trade schools in St. Augustine's church were formally opened by the Bishop on Oct. 31st. Here will be taught printing, carpentering, mechanical drawing, book-binding, and shoe-making. The rooms for the school are in the building, corner of Cambridge and Grove sts., and the enterprise owes its entire success to the persevering efforts of the Rev. C. A. Field. The Bishop in his opening address said among many interesting things: "I am thankful that as a boy, I learned to do a good mechanical job. I once wanted a pony. My father said he would get me one if I would clean the har-

ness, keep the stable in order, and do all that a stableman would do. I accepted the condition and learned how to be my own stableman. Another time my brother and I wanted some pocket money. My father said we could have it, if we would earn it by getting up 15 minutes earlier in the morning, and blacking the boots of the entire family, which included seven children. We did it, and I can black a shoe to-day as well as the most professional of boot-blacks. I learned carpentering, too, by building a doll house for my sister." Mr. Robert T. Paine made an address and referred to the Rev. Mr. Field as a wonderful man in the work he is doing at the West End.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The Rev. Albert F. Tenney, who has been for five years the first assistant on the clerical staff at St. Ann's church, has accepted an election to the rectorship of Christ church, Pelham, N. Y. He will take duty there for the first time on Thanksgiving Day, his present relations with St. Ann's continuing in the meantime.

The church of the Redeemer, the Rev. G. Calvert Carter, rector, has had its guild room painted and re-decorated, and furnished with a new carpet and chandelier. The infant class of the Sunday school has provided a very richly embroidered red preaching stole. One or two other gifts have been received. To aid in reducing the debt, a three days' fair will be held, beginning Nov. 14th.

BENSONHURST.—Consent has been given by the ecclesiastical authority of the diocese to the establishment of a mission in accordance with the earnest wish of a goodly number of Churchpeople. Free use of a hall on 86th st. has been tendered, and services will be started there at once. Money has been raised with which to purchase an eligible site, which is near the line of the town of Gravesend, accommodating families in that section as well as in Bensonhurst. The Bishop has appointed as trustees, Messrs. J. H. Smith, Edmund Branch, Englebert Lott, George Townsend, and Edward Lathrop.

PATCHOGUE.—Oct. 29th was a festive day in St. Paul's, being the occasion of the rector's, the Rev. C. S. Wither- spoon's, first return to his church after a severe and prolonged illness from pneumonia, which had confined him to the house for over two months. The church was profusely decorated for the occasion by the ladies of the parish, and special music prepared, the congregation seeking by these and other demonstrations to give expression to their gratitude and thanksgiving over the rector's restoration to health and to his parish. At the morning service the rector read a communication from Mr. William K. Vanderbilt, giving \$250 toward rectory rental for the coming year; he also announced that he had received a letter from Mr. Cornelius Vanderbilt some time since, promising aid toward the erection of a rectory when it should be begun.

Maryland

William Paret, D.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

11. West River.
12. A. M., All Hallows; P. M., Severn Parish.
- 14-15. New York, at meeting of Constitutional Commission.
19. Laurel and Queen Caroline parish.
21. Baltimore convocation.
26. Silver Spring.

Mrs. Mary Elizabeth Stubbs, wife of the Rev. Francis H. Stubbs, rector of St. John's church, Waverly, died on Oct. 19th, at Ticonderoga, N. Y.

BALTIMORE.—The Rev. Charles Gauss, rector of Henshaw Memorial church, has resigned to accept the position of commissioner of endowments for the Theological Seminary, near Alexandria. Mr. Gauss became rector of Henshaw memorial church in August, 1889, succeeding the Rev. Hobart Smith.

A social reunion of the congregation of the memorial church of the Holy Comforter was held in the basement of the church on Thursday evening, Oct. 20th. The rector, the Rev. Gibson Gantt, made an address. There were musical and literary exercises, after which the visitors inspected the parish-room, furnished by the Ladies' Mite Society, for the use of the infant school and as a reception room.

St. Mark's chapter of the Brotherhood of St. Andrew attended a special service at St. Mark's church, on Sunday evening, Oct. 22nd, when addresses were made by the Rev. Messrs. F. J. Clay Moran, George M. Clickner, the rector, and Mr. H. C. Turnbull, Jr. The chapter numbers about 30 members.

Wednesday, Oct. 18th, being the Feast of St. Luke, the members of St. Luke's Guild held their annual service in St. Luke's church, Tuesday evening, Oct. 17th. The sermon was preached by the Rev. C. Ernest Smith.

Missouri

Daniel S. Tuttle, D.D., Bishop

The Standing Committee, at their meeting Oct. 25th, gave consent to the consecration of Father Hall.

The Living Church

Chicago, November 11, 1893

Rev. C. W. Leflingwell, Editor

ONE ROMAN Catholic paper has the honor to acknowledge that THE LIVING CHURCH was at least half right in its statement, that a congregation of that faith once came over to the Episcopal Church in New York State. Our contemporary tells the truth but not the whole truth, when he says: "There was a revolt among a few trustees (in whose names the title to the church property stood) who did go over and tried to take the congregation with them." The "few trustees" were many enough to carry the church and a large part of the congregation with them. But *The Sacred Heart Review* alone, of all the Roman Church papers has come near the truth and facts of the case.

THE OFFICIAL CLOSING of the World's Fair was none the less interesting because of its comparative quietness, in view of the terrible occurrence of two days before. That the great exhibition has had a value far above considerations of commerce, in the development of a higher standard of taste, and possibly of a broader spirit of human brotherhood, no one can doubt. But we were hardly prepared for the remarkable evidences of deep and sincere emotion among men not much given to the exhibition of feeling. Still less were we prepared for any particular recognition of religious principles. It might have seemed more probable that the accomplishment of so stupendous a work would be connected simply with those proud ideas of human power and achievement which have been associated with such works ever since the tower of Babel; that the prevailing thought would be that of self-glorifying complacency: "Is not this great Babylon which I have builded?" There has been undoubtedly enough of this spirit, but it did not reveal itself in the words with which the Exposition closed. In the concluding address of President Higinbotham the prevailing thought is that of gratitude to Almighty God, and recognition of the fact that, in their greatest achievements, men are but instruments in His hands, and that wonders which are brought to pass are brought to pass by Him. There is hope for America when a spirit like this prevails among the great business men and the successful managers of the grandest enterprises.

The Assassination

The assassination of the Mayor of Chicago at the very close of the great Fair is a terrible shock to the whole community and to the country generally. Whatever criticisms may lie against the municipal government of this great city—and that it is vulnerable to criticism no one can deny—it is greatly to its credit that, under Mayor Harrison's management, there has been, during the last six months, a freedom from disorder which has excited the admiration of our visitors from all over the world. Not only has there been an absence of crimes of an outrageous character, but strangers in the city have found themselves surrounded by an atmosphere of quietness and order which evidently surprised many of them. One might mingle for days together with the crowds in and about the Fair grounds and in the great thoroughfares of the city without ever observing a single case of drunkenness. The anarchists, still cowed by the effective action by which their violence was met some years ago, remained passive, notwithstanding the presence of some of their most notorious leaders from abroad. At the end comes this signal act of violence, like a thunderbolt out of a clear sky. Sad as such an occurrence is, it is at least some consolation that, so

far as appears, it is an isolated act, unconnected with any plot or conspiracy, and certainly not the outcome of any condition of disorder in the city. It is the old story of Guiteau. A disappointed office seeker of more or less unhinged mind, wreaked vengeance upon the officer whom he recognized as the author of his disappointment. It is one of those unavoidable catastrophes to which the ruler or leader of a people is always liable, and most of all in a republic, where access to the presence of a magistrate or dignitary cannot be prevented. In fact, what will strike many with surprise, in this case, is the fact that the chief magistrate of a million and a half of people should so readily grant an interview to a man of whose name and business he was ignorant.

But, while there has been no condition of extraordinary disorder in Chicago to which this murderous act can be traced, it is undeniable that, for many months, there has been a growing spirit of lawlessness in large portions of the country. Robberies on a large scale and other outrages have occurred with unprecedented frequency. On the other hand, the application of lynch law, with its utterly demoralizing influence, has become alarmingly common in the South and West. When we add the wholesale prison delivery in Illinois, the degradation of the judiciary in the person of some of its representatives, the opposition to an upright judge for decisions which were re-affirmed on appeal and which did much for the cause of good order throughout the land, and finally the attempt to confer the highest judicial honors in a great state as the reward of political services of a very questionable character, we have a state of things which it will take all the native moral force of the American people to amend. Meanwhile, it is no wonder if weak-minded people of deficient moral sense are impelled to give vent to their evil impulses in acts of violence and murder.

The English Church Congress on Episcopacy

English papers are now at hand containing full accounts of the recent Church Congress at Birmingham. Among the discussions of that occasion one of the most interesting was that upon the subject of the "Church and Dissent," which was participated in by Mr. Gore who read the opening paper, the Archbishop of Dublin, Prof. Stokes (of Trinity College, Dublin), the Rev. H. G. C. Moule, the Bishop of Edinburgh, Lord Nelson, Lord Halifax, the Bishop of Worcester (chairman of the Congress), and others. The point of attack, by the Archbishop of Dublin and the Bishop of Worcester, was the essential character of the Apostolic Succession or of episcopacy. Both these gentlemen asserted their own personal attachment to episcopacy, but both repudiated the idea that episcopal ordination is necessary to the validity of the sacraments. The Archbishop of Dublin announced his own conviction that it would be necessary, in order to bring about union with dissenters, "to allow all those ministers of other denominations that have been called to the ministry by some solemn rite in other denominations, to be accepted without re-ordination."

Prof. Stokes answered his diocesan in a vigorous and telling speech. He objected to the position taken as "contrary to the distinctly expressed mind of the Church of England and of the Church of Ireland." His answer to the oft-repeated allegation that in the Caroline period the position of the Church on this point was less rigid than that of modern High Churchmen, was very effective. He quoted the fifth Canon of 1603, re-enacted "by the Christian laity of England and Ireland in 1634," according to which any one who simply asserted and maintained that there "were within the realm other meetings, assemblies, or congregations" besides

those of the Church of England, "which might challenge the name of true and lawful churches," should be excommunicated and not restored "until he had repented and publicly recanted his error." From this it would appear that it is well for Archbishop Plunkett that he lives in the nineteenth rather than the seventeenth century. The incontrovertible fact is that the corporate and official action of the Church of England has always been uniform and emphatic upon this point. Prof. Stokes concluded by saying that "he maintained that whilst individual bishops might have recognized Presbyterians, the Church had never done so."

The Bishop of Edinburgh reminded the Congress that the proposal of the Archbishop of Dublin was brought forward at the Lambeth Conference, and was disregarded and set aside by an overwhelming majority. Even a very large majority of the Archbishop's own suffragans in the Irish Church were against it. Such a proposal, he said, if carried out would split the Church in two. "What kind of a friend of re-union was he who would draw a body to him on one hand and cut off his own brethren with the other?"

The chairman, the Bishop of Worcester, closed the discussion on the lines of Archbishop Plunkett. "He loved and cherished episcopacy with all his heart." "He believed it to be the best form of Church government," etc., but he would not admit that it was the only form, or that it was necessary to the validity of the sacraments. To confirm this position he alluded to the admitted validity of lay Baptism. This would prove that the Roman Church also does not hold episcopal ordination necessary to the validity of the sacraments. The Bishop also mentioned, as if to sustain his position, the case of Archbishop Spottiswood and three other bishops who were ordained in 1610 by the archbishops and bishops of England, though they had previously received only Presbyterian orders. He regarded this as an important fact. But it is well-known to students of the period that this act was done on the theory (whether correct or not) that the conferring of the episcopal office involved the diaconate and priesthood. The bishops in question were ordained *per saltum*, of which there are thought to have been some examples in the history of the early Church. This act, therefore, implied no sanction of Presbyterian orders.

To "cherish and love episcopacy," to consider it "the best form of Church government," are purely sectarian sentiments, if episcopacy be not a part of the divine constitution of the Church. If episcopacy is no more than a very ancient thing, and a thing of temporal advantage, it is a narrow and bigoted thing to say to our separated brethren that the acceptance of it must be a condition of re-union with them. What is not of divine institution must be a matter of human choice. What is a matter of human choice cannot be essential. But those who are pushing these union projects are never weary of insisting that we must be willing to yield all non-essentials. Logically, therefore, they must be willing to yield episcopacy, if the various denominations will not accept it. To say that episcopacy is a *sine qua non*, is a glaring inconsistency if it is as much a human institution as Presbyterianism or Congregationalism.

A Brief Open Letter

TO REV. DUNLOP MOORE, D.D., PITTSBURGH, PA.

Springfield, Ill., Oct. 11, 1893.

REV. AND DEAR BROTHER:—I find myself in a somewhat awkward position, in relation to yourself at least, and others of your brethren, provided you represent more than yourself.

My embarrassment is this: I was sent on an errand of peace and good will by a voluntary society of our Church, for the promotion of Christian Unity; I did my best in the integrity of my heart to embody in my ad-

dress the spirit of fraternal kindness; I find, however, from your response to the public, that you are irritated by my visit and feel disposed to inflict personal chastisement upon the ambassador of the society with whose agency I was honored on the occasion.

I assure you I am very sorry that you have mistaken my purpose or in any way misapprehended my feelings toward you, and consequently, as my coming has been regarded by you as an unwarranted intrusion, I sincerely beg your pardon, in so far as I am personally concerned, for having disturbed your peace of mind and serenity of temper.

I would allow all that you say about me and against me to pass unnoticed, were it not that I have a hope that by correcting some misapprehensions under which you labor I may really be of service to you and others.

In the first place, my brother, I would ask you which of the two positions you prefer, that of personal exclusiveness, or of official position limited and circumscribed by law? You seem in your pamphlet to prefer the former, since you have words of praise for my brethren who think with yourself that the form of Church government was not determined by God in Holy Scripture but left for men to arrange as taste and circumstances should lead them to deem best, and who consequently refuse to allow you to minister at our altars for no better reason than that their Church as a human organization excludes you.

On the other hand, I am quite reconciled to the position of a man who says, I hold an office by divine appointment which another cannot share with me unless he is duly called and commissioned as God has prescribed. This is precisely the difference in the relation of our Church toward you as held and taught on the one hand by those who exclude you from our altars on the ground of mere human legislation, and on the other by those who refuse your ministrations by reason of lack of divine appointment to represent Almighty God in official acts.

The men whom you applaud and with whom you seem to sympathize, refuse your ministry simply because the Ordinal and the Canons compel them to do so, since they assure you that they regard you as truly an accredited minister of Christ as themselves, and that, in consequence, their Ordinal and their Canons are a human obstruction to mutual interchange of ministerial acts.

On the contrary, I tell you frankly that I am persuaded that our Ordinal and Canons rest upon divine authority, and that my ministerial position is an official one assigned to me by Almighty God, which I cannot share with others except in compliance with the conditions which He has imposed.

Were I in your place, the former attitude would be extremely offensive to me, both as regards myself as well as those who thus approach me; since, in the first place, as touching myself it would be a personal affront that any religious system should exclude me from sharing in its duties and labors for no better reason than mere human choice and caprice. And in the second place, it would give me a very uncomfortable feeling in reference to those who thus approached me, when they practically declared that they were vastly superior in breadth of view and generosity of desire to the bigoted and narrow system into which they had voluntarily entered and to which they were supposed to be loyally attached.

I may venture to suggest that these latter men appear to me to represent much more closely than the former the character of Diotrefes. Their position is simply one of personal claim to pre-eminence, resting upon no deeper foundation than man's enactment, while that of the former is one of official dignity conferred by God.

I hope I make myself understood, and while I may not secure your concurrence in my views, at all events I may relieve myself in your mind from any wish or desire to claim any personal pre-eminence.

So far as you and your brethren are concerned, as regards birth, lineage, social position, intellectual acquirements, or any other accidents of earthly condition, I am perfectly willing to occupy a back seat and allow you to have the pre-eminence, but when it comes to representing Almighty God in ministerial act, I magnify my office with St. Paul the Apostle and his colleagues.

As regards another matter—the cases which you adduce which favor, as you think, the Presbyterian polity, I merely wish on the present occasion to make one general observation, and it is this: that allowing that they are real exceptions to the episcopal form of government

in the Church (which of course I do not really allow), you make them count for vastly more than it seems to me the impartial judgment of men would concede. Instead of making the exceptions prove the rule, you seem to hold and teach that the exceptions make the rule; that is to say, from four or five alleged exceptions to episcopal polity, universally prevailing in the Church for fifteen hundred years, you would draw the conclusion that the ecclesiastical polity must be made to conform to those apparent instances of anomia.

Let us reverse the conditions and ask you the question: What would you think of me, if for fifteen hundred years the government of the Church had been confessedly Presbyterian, and I alleged four instances, as I supposed, of episcopal polity during that period, and on the ground of these exceptions I claimed that Presbyterianism should give place to Episcopacy? I should not be surprised, my dear friend, if you entered a strong demurrer, and said that my premises were entirely too slender, at the best, to justify my conclusion; and that further, if all the circumstances which surrounded the apparent exceptions were known, these exceptions would disappear and the underlying facts would be found to conform to the universal rule.

There is one subject more to which I desire to refer; because, in the first place, I wish to say that the matter of episcopal descent, over which you make so much amusement for yourself and your friends, was not original, but must be obvious to any one who is familiar with the principles of mathematics. Gladstone, in his work on "Church Principles," illustrates the Apostolical Succession as a net-work of many strands. There is a sermon by the late Bishop Green of Mississippi, with an attached diagram illustrating the same principle; consequently the matter submitted by me was in no sense original with myself, but it is absolutely true.

The illustration which furnishes your readers with so much merriment at my expense, involves a mistake which perhaps was natural under the circumstances and for which you will pardon me for saying I do not feel disposed seriously to blame you.

In your illustration starting at 1892 and going back to 1492, with twenty consecrations of bishops and three bishops taking part in each consecration, you humorously bring into view 10,460,000,000 of bishops! This is capital; with such a supply of bishops there would be no room for any laity. But, my dear brother, you have heedlessly substituted the word "bishop" for "strand", and consequently your magnificent population of billions of bishops must disappear. You cannot deny the principle that in lineal descent you multiply by two as you go back generation after generation; nor can you dispute the equally certain fact that in episcopal descent where three are required to consecrate a new bishop, you must multiply the strands by three.

An illustration will suffice, probably, to explain my meaning. If a father and mother have ten children and there are consequently twenty strands proceeding from those two parents and ending in those ten children, each of those ten children has two parents and yet the ten children do not have twenty parents. Your difficulty was that you made just this mistake, that you counted twenty parents for the ten children, instead of twenty strands connecting the two parents with the ten children.

You seek to make me responsible for the genuineness of the entire eighty-five apostolical canons, because I said that the *first* of the series undoubtedly represents the mind of the apostles, and you proceed forthwith to discuss the merits of the *second*, the *twenty-fifth*, the *thirty-first*, and the *fiftieth*, and thus prove that the *first* is not genuine, in the sense of giving us an apostolic rule. Are you not certain that a body of canons or a code of laws is not like an essay or a sermon, or treatise upon some one subject; if you shake the integrity of a part you deal a heavy blow at the whole?

The apostolical canons are eighty-five in number, and they are of varying antiquity, some older and some of a later date, but all of an age prior to the Council of Chalcedon, A. D. 451. Thus, the fourth General Council stamped them with its imprimatur, and they constitute a part of the canon law of the Church Universal, and I am free to confess that I feel a profound respect for statutes resting upon such august authority and dignified with such a venerable antiquity.

The title "apostolical" seems to annoy you very much, and you speak severely of the practice of giving names to works which do not really belong to them, as, indicating their authorship. You call it "disgraceful."

Whatever may be thought of the practice when applied to books or treatises, it certainly must be least harmful when employed in reference to a body of laws, since here no one but the most credulous would be misled. Whoever supposed that Theodosius or Justinian were the authors of the laws included in their codes? Apparently you would, and were I to quote a law from the Theodosian or Justinian codes, and affirm that it undoubtedly echoed the voice of these emperors, you would immediately hold me up to ridicule as affirming that these sovereigns composed the whole of the codes, which very properly pass under their names. Now it happens that there are laws in the Theodosian code which were enacted under his reign, and such is the case also with the Justinian, but the most of the laws, indeed, nearly all, are of an earlier date.

Is any one misled by the phrase, "Ciceronian Latin," the title "Athanasian Creed," or in American politics by the phrase, "The Monroe doctrine?" I am sorry you feel so keenly on the subject; it reminds one of those who are tricked on the first of April; they grow very indignant, and call this custom of imposing upon the innocent, "a disgraceful practice."

I must respectfully insist that through inadvertence, doubtless, and in the heat of writing controversially, you have misrepresented me. You say on page 591 of your pamphlet, that I declare that the apostolic canons "are undoubtedly genuine." Such a statement I am not conscious of having ever made by word or pen. I wrote as follows: "The first of the apostolic canons, which is undoubtedly genuine and represents the mind of the Apostles, enjoins, etc." On this proposition I am prepared to stand and establish by evidence the strong probability of its truth. For the sake of the cause of Christian Unity, I should be very glad if you would lay aside your personal hostility to me, and address yourself to the real points at issue. It does not matter much, except to my own immediate companions, whether I am an idiot or a pretender to learning which I do not possess, and yet, my brother, you seem to be more intent upon assailing the integrity of my intellect and my competence as a scholar, than upon proving that Presbyterian Church government rests upon the authority of our Lord and His Apostles.

I might say much more, but my letter has reached already the length which may prove tedious to the reader, so I will close with saying, first, I think I can explain to the satisfaction of all impartial minds the alleged exceptions which you bring in support of the Presbyterian polity; and in the second place, to express my regret that there should have been anything in my manner of speaking the truth as I hold it that should have given you or any of your brethren offence. Very respectfully yours,

GEORGE F. SEYMOUR.

Letters to the Editor

SHATTUCK SCHOOL

To the Editor of The Living Church:

Your kindly notice of the destruction of Manney Hall, Shattuck School, like those of the press generally, is misleading in one respect. The loss was about half that stated, or \$25,000. This includes upwards of \$3,000—insured—to be paid the Government for arms and accoutrements destroyed.

The building was a most important one to the work of the school. In this climate generous provision must be made for healthy indoor recreation and amusement, and in so large a school as this the building providing it must be generous in size. The old one was outgrown. The new one to take its place must be very much larger and more in keeping with the latest devices for scientific training and manly sports. While the building was insured, as all such property should be, a much larger amount must be secured before the work of restoration can be done. The times are hard, but this object is important, and its necessity is pressing. The friends of the school and those who believe the Church ought to do her share in the training of the young, are asked to help a school in its misfortune which has always notably helped itself.

JAMES DOBBIN, Rector.
Shattuck School, Faribault, Minn., Oct. 30, 1893.

AN APPEAL FOR JAPAN

To the Editor of The Living Church:

At the last meeting of the Board of Managers, the Bishop of Tokyo, the Right Rev. Dr. McKim, who came to this country for his consecration, asked for the appointment of two good men, who had volunteered for work in Japan. While every member of the Board felt the importance of strengthening the young Bishop in his difficult field—as men entrusted by the Church with the management of its

missionary affairs—they did not feel that it would be right to appropriate money which they did not have. Hence the undersigned were requested by the Board to call the attention of generous givers to the need and the opportunity. This they do most willingly, and as the call is urgent, they ask for a quick and generous response to their appeal. It will require the sum of \$3,000 to furnish an outfit, pay travelling expenses, and the first year's salary for the two clergymen, who are ready to go to Japan. Surely it is not asking too much that this sum be speedily made up by special gifts? The Rev. Dr. Langford, 22 Bible House, New York City, will receive and acknowledge all contributions. It will be a sad pity if such an opportunity be lost for lack of so small a sum.

JOHN SCARBOROUGH,
WM. S. LANGFORD.

THE "NEW CHURCH" PROPAGANDA

To the Editor of *The Living Church*:

For some years, a man named John Ellis, has been sending Swedenborgian literature ("New Church," so-called) to our clergy and to ministers of other Christian bodies, through the channel of a temperance society, in the garb of "temperance" literature! In the enclosed letter he throws off his mask, and boasts of the "converts" he has made. I have called his attention to Romans iii: 8. You will do well to warn the clergy and laity against such tricks of the enemy.

J. ANKETELL.

JOHN ANKETELL, A.M.:—Your postal card was received this morning. I should be pleased to comply with your request if it were practicable. But I have sent the tracts to about 90,000 clergymen. I cannot attend to the directing of the wrappers but have to intrust it to others. I have no time to look up your name; I do not know in what list to look for it, if it were not on some list you would not have received the books, so if you do not wish the pamphlets, if you will be so kind as to throw them into your waste basket or burn them up, and excuse me for sending them, you will much oblige. I am trying to benefit my fellow-men. I know that all seed sown does not fall upon productive soil; you have doubtless found this to be the case, but that is no reason why we should desist from proclaiming the truth. Over 35,000 clergymen have sent for and obtained one or more of Swedenborg's books noticed on the 2d page of the covers of the same books which I have sent you, and I know that thousands of them are reading them with the greatest delight, and teaching the truths therein contained to their people who are receiving them with joy. Hoping that your eyes may be opened to behold the glorious light of this new day.

I am truly yours,

JOHN ELLIS.

THE POWERS OF THE MISSIONARY COUNCIL

To the Editor of *The Living Church*:

The informality of the credentials of certain delegates to the last Missionary Council raised the question of the powers of that body. It was asserted that the Council was a mere parliament, a talking body, and that its acts would be subject to the review of the Board of Missions.

An examination of Canon 7, Title III, of the Digest, shows that our Missionary Society is composed of at least half a million members. Such an unwieldy body must have a "board," which it has in the House of Bishops and the House of Deputies of the General Convention, sitting as the Board of Missions. As this board meets ordinarily but once in three years, it is necessary to have a committee competent to act between the meetings of the great body, and this we have in the Board of Managers, consisting of (1) the Presiding Bishop, (2) forty-five other persons elected by the Board of Missions, and (3) a large *ex officio* membership without the right to vote.

But it is a strange thing, indeed it is probably unique, to have an executive committee whose acts are beyond the power of review for three years at a time. A few years ago, then, the Missionary Council was created, to which this executive committee, or Board of Managers, was to report for each year for which it did not report to the Board of Missions.

This Missionary Council was also empowered "to take all necessary action in regard to the missionary work of the Church, which shall not conflict with the general policy of the Board of Missions, as from time to time determined at its triennial session." Moreover, the Board of Managers must be elected from the Missionary Council, not from the Board of Missions. And by a further provision, a committee of the Missionary Council arranges for an order of work for the Board of Missions.

Now, whatever powers the Missionary Council may not have, it is clear that it has power to take action, and that action is only limited by the predetermined policy of the Board of Missions. The Board of Missions could only review any act of the Missionary Council in the same way that the Supreme Court of the United States can review any act of our National Congress, *viz*: in order to determine its constitutionality. But no one would say, for this reason the National Congress was to be looked upon as a talking body, without the power to take action.

Let it be further noted that the canon above referred to, contemplates only that the Missionary Council shall hear reports from the Board of Managers, and take necessary action in regard to the missionary work of the Church. It may be said that the last paragraph of Article IV. of this canon covers, by implication, the reading of papers and making

addresses, but it is at least a new theory that the expressed powers are subordinate to the implied, and it does seem absolutely untenable that the sole function of an organized body is that of which its constitution says not one word.

Some of us have been hoping that the Missionary Council would become more and more an acting body, which, while endeavoring to create enthusiasm would recognize that enthusiasm which ends in talk is injurious, and so would endeavor to create enthusiasm by its acts, not its words.

J. J. FAUDE.

Minneapolis, Oct. 27, 1893.

The Daughters of the King

GENERAL CONVENTION IN BALTIMORE

The first General Convention of the Daughters of the King which met in Ascension church, Baltimore, on Wednesday, Oct. 25th, and adjourned the next night, was stormy. The trouble was "too much man." It arose over a man's position, that of the life chaplaincy, and was carried on by the men, the Daughters hardly having a voice in any of the discussions. It was finally decided to recommend to the Council the abolition of the office of the grand chaplain and substitute an advisory board.

After Morning Prayers, Bishop Paret made a short speech in which he said that the Daughters of the King, and the Brotherhood of St. Andrew were strong helps to Church life and work. He admonished the Daughters to keep in the narrow field in which the organization had begun, as spreading their efforts among too many and too varied objects would weaken the strength of the cause for which they primarily worked, the spread of Christ's kingdom among the young women and the strengthening of parish life.

The charge to the Daughters was made by the grand chaplain of the order, the Rev. R. W. Kenyon, of New York. "We are the ones," he said, "to raise and show to the Church at large, the ideal of Christian working and Churchly living. Look abroad at our parishes and answer frankly, to what has most of the parochial organization degenerated? Has it not simply become the banding together of women for the acquisition of the world's standard of value? Is it not that women may be able to gather a certain amount of the gold of the present world, which furnishes the reason for much of their organization and present work? Surely with this ideal, if ideal it can be called, we can have nothing to do. Our order is not, cannot be, of the market. It is of Christ, and for Him. We are to raise anew the standards of Christ. We must transmute the emotional into the spiritual. We must realize that greatness does not consist in dominating the little age in which we live, but that it spreads beyond all time."

The service of Holy Communion followed, Bishop Paret officiating. In the chancel were the Rev. Messrs. R. W. Kenyon, S. T. Graham, Louis L. Watson, Hobart Whitney, C. C. Griffith, Dr. Frederick Gibson, Geo. M. Clickner, C. E. Smith, and Edward Wroth.

Before taking up the regular programme a question arose as to the advisability of making, or rather suggesting, some changes in the constitution which had been adopted by the council in New York, in 1891. This at once brought up a warm discussion over the life appointment of the grand chaplain, a question that has been agitating the Daughters of the King for some time. The order originated as a parish society in the church of the Holy Sepulchre in New York, of which the Rev. Mr. Kenyon is rector. Similar organizations were soon afterwards formed in a large number of parishes in New York City and State, and in many of the New England States. It was decided to make the order general instead of local, a council was formed, and a constitution adopted, one of its articles providing for the office of grand chaplain, which was to be a life appointment. Mr. Kenyon, rector of the church in which the first society was formed, was chosen to fill the office. Many of the Daughters, and many of the clergy think the life grand chaplaincy unwise, and wish to have the constitution on this point changed.

The clergy made their presence felt as soon as the discussion of this matter was begun, many of them arguing against the life chaplaincy. The Daughters were hardly able to get in a word and the question was raised whether the clergy or the Daughters were to be the speakers. The matter was finally settled for the day by the appointment of a committee consisting of the grand chaplain, the Rev. C. C. Griffith, and the Rev. H. B. Whitney, Mrs. J. O. Drumm, of Fordham, N. Y., and Miss Matthews, of Philadelphia, who were ordered to report the next day on the advisability of altering the constitution.

The second day began auspiciously with the celebration of the Holy Communion, after which the Daughters assembled in the parish house to enjoy the programme of the morning session, which included interesting conferences on "The Model Bible Class," "The Country Girl Who Comes to the City," "The Mothers' Meeting," "The Local Assembly," and "The Girls' Friendly Society." The Daughters did most of the talking on these questions. During the conferences Rev. William DuHamel moved that the programme be set aside and the discussion of business be taken up at once. The Rev. Mr. Griffith opposed this, and the programme was not set aside.

In the afternoon the Rev. Mr. Kenyon said that four times during the past year he had offered to present his resignation to the council, but that body had refused to consider it. He also quoted an open letter from himself in *The Royal Cross*, the official paper of the order, in which his position had been stated: "As for the office I hold, I believe it to be a necessity. Not that I should hold it, but that there should be a grand chaplain elected, and that he should be elected annually. Those who have thought that I have been holding on to the office have even denied the truth of my printed statement. I hereby offer my resignation as grand chaplain, to be acted on by the Council."

The committee appointed the day before submitted its report, in which it recommended the grand chaplaincy should be an annual appointment. The report spoke very highly of the grand chaplain and of his services. A substitute was offered providing for abolition of the office of grand chaplain, and the substitution of an advisory board of five clergymen.

The Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels, made a speech in favor of the substitute. "It strikes me," he said, "that the report of the committee on changing the constitution is a most extraordinary document. The greater part of its introduction is taken up with praises of the grand chaplain, although the reverend grand chaplain is himself the chairman of the committee making the report."

The Rev. C. C. Griffith, a member of the committee, replied that Mr. Kenyon had had nothing to do with that part of the report.

The point was raised that Mr. Smith was not a delegate and had no right to speak. He insisted that he did have the right, and although called to order by the chairman, went on. "On all sides," he continued, "I have heard that the office of the grand chaplain was an injury to the order. Right or wrong, this is the opinion of the majority of the delegates. I would like to appeal, therefore, to the grand chaplain, and ask him, whether he could not, for the good of the order, resign his position."

Amid the confusion that followed, cries were heard that the grand chaplain had resigned. "He has not resigned," answered Mr. Smith; "only a few hours before this he declared that he would not resign, that for the salvation of the order, he would not."

When the vote was taken it showed nearly a two-thirds majority in favor of the abolition of the office of grand chaplain, and substituting an advisory board. The vote was 53 to 32.

An earnest meeting was held at night in Ascension church, when the disagreements of the afternoon were forgotten, and a good spirit prevailed. The subject was "The Daughters' Idea," and the addresses were by Mrs. Bradley, on "God in Our Parish Lives," read by Miss Johnson, of New York; Miss Baylor, of Winchester, Va., on "God in our Sisters' Lives;" Mrs. Kenyon, of New York City, on "God in our Own Lives;" Miss Burroughs, of Georgia, and the Rev. Mr. Griffith, on "God All in All." Miss Griffith, of the Mary of Bethany Chapter, Ascension church, Baltimore, made an address on "Our Convention—What Shall We Make of It?" which elicited long-continued applause. Miss Trowbridge, of Connecticut, read an interesting paper on "The Daughter and the Sunday School." Reports were made by Miss Burrus, Miss Brewer, Mrs. H. K. Love, Miss Nellie Ogden, and Miss Fielding.

These and other reports of the work of the order showed its increased usefulness. There are now 55 dioceses represented, with 257 chapters and over 8,000 members. The order hopes to bring Canada into as cordial relations with it as exist in the Brotherhood of St. Andrew. In the past year the council had correspondence with rectors desiring to form chapters in Australia and the Danish West Indies, and inquiries about the order have come from other distant parts of the world.

The convention closed with the celebration of Holy Communion on Friday, the Rev. Charles C. Griffith, officiating, assisted by the Rev. H. B. Whitney, and the Rev. Mr. Kenyon. At the conclusion of the service, members of the chapters from the churches of Ascension, All Saints', St. Barnabas, St. Mark's, St. Michael and All Angels, and from a number of churches in Washington, Anacostia, Havre de Grace, and Port Republic, held a meeting and formed the preliminary organization for a local assembly for the order in Maryland. While it will embrace the churches in Washington the new organization will be known as the local assembly of Maryland. The Rev. Charles C. Griffith presided and Miss Griffith acted as secretary. A committee consisting of Mrs. Boone, of Washington, Mrs. Murphy, of Port Republic, and Miss Griffith, was appointed to draw up a constitution, and the result of these ladies' work was adopted as a whole. The constitution is very simple, as little machinery as possible being desired. It provides for annual meetings of the assembly and for a basis of representation of one delegate for every five members of local chapters. The secretary was instructed to notify all the chapters in Maryland and the District of Columbia of the preliminary organization, and to invite them to be represented at a meeting to be held in the church of the Incarnation, Washington, on the second Wednesday of May next year.

Girls' Friendly Society

The annual meeting of the Girls' Friendly Society held its sessions in Trinity chapel, Boston, Wednesday and Thursday, Nov. 1st and 2nd. At the business meeting the following officers were elected: President, Miss M. E. Edson, Lowell; secretary and treasurer, Mrs. Thomas Roberts, Riverton, N.J.; chaplain, the Rev. A. E. Johnson; sub-council, Miss E. E. H. Wisner, New York, Miss E. Alexander, Baltimore, Miss E. M. Hoppin, Cambridge, Miss E. McIntosh, Boston, Miss I. A. Schapps, Brooklyn, N. Y.

Upon All Saints there was a celebration of the Holy Communion at 9 A.M., in Trinity church. There was a large attendance. The Bishop of the diocese preached the sermon. He contrasted worldly-mindedness and heavenly-mindedness, and applied the distinctions to various spheres of life. He knew of no worldliness so subtle as that which undermines the early enthusiasm of the young woman as she enters the world of society or of wage-earning. "Each step, from the decline of high ideal and noble ambitions of girlhood down to the lower standards of social life at middle age, or the stolid indifference of a work-a-day, hard-driven life, may be justified to her own satisfaction, and really she may not have the slightest conception that she is self-deceived, and yet the decline is there—God's presence departing." The sermon abounded in a rich ideal of girlhood, and was well applied. The Rev. A. E. Johnson assisted the Bishop in the administration of the Sacrament.

At the re-assembling of the society in Trinity chapel, the roll was called and showed a good and representative attendance. Miss E. M. Edson welcomed the delegates and gave a brief outline of the work of the society, its power of extension, its permanence and elasticity. Mrs. Roberts, the treasurer and secretary, made a report. The receipts of the year have been \$1,130; expenses \$679, leaving a balance of \$450. Topics for discussion were then considered. I. "How can personal influence, the greatest power in the G.F.S., be applied to large numbers," was well presented by Mrs. Remington, of Baltimore. II. "The associate, her necessary qualifications," was presented by Mrs. Werst of Albany. This subject was well discussed by the associates present. Miss Marshall, of New York, made an interesting address. III. The subject, "How can we best increase the interest of the clergy in the G.F.S.," was opened by Miss Emily Paddock.

After luncheon at the Hotel Thorndike, the subject of Christian Socialism was entertainingly treated and analyzed by Miss Emma Fogg; the other addresses upon the subject were made in reference to its opportunity for preventive work, elevating the moral tone, and developing the principles of the Christian home. These matters were discussed by Mrs. Hewlett, of Brooklyn. Miss E. I. Chase and Mrs. Roberts spoke of the mental development of girls.

The evening service was held at St. Paul's church; the Rev. W. B. King was the preacher and his sermon was based upon I. Tim. i: 6, in which he showed the great difference between friendship and friendliness, and urged the society to cultivate the latter.

The reception was held on Thursday evening at Hotel Brunswick. Miss Edson, Mrs. Roberts, Miss McIntosh, and Mrs. F. L. Norton received the guests; eight clergymen and 50 delegates were present.

A Word to Chicago

The Bishop of Cape Palmas, West Africa, concluded his address before the Missionary Council assembled in St. James church, on the 24th inst, with the following appeal to the citizens of Chicago:

A number of the poor degraded heathen of Africa has been brought here at the World's Fair. As you visited the Dahoman village and witnessed their rude dances and manner of life did you think of their poor souls? They have contributed to your amusement. Are they going back to their heathen country benefitted, morally and spiritually, for having been brought in such close proximity to your civilization and Christianity? I would that it were so, that they might have more to tell on their return home than that they have seen in your great country—that in addition thereto, they might declare that they have found the precious Saviour of sinners; but I fear not. Now, however it may be with them, let me tell you, there are millions of souls in my missionary jurisdiction in as deplorable a condition as they, and I have seen many far worse. Will you not help me to rescue them? It would be a noble thing to record, a most fitting sequel of the great Columbian Exposition with reference to this special feature of it, that Chicago, having had some four scores of heathen Africans in their savage state on exhibition, and being convinced of their deplorable condition, has given the Negro bishop whom the Church has commissioned to take the oversight of her missionary work in Africa, five thousand dollars to build the three chapels which he represents as being greatly needed for the use of the native Africans of his jurisdiction. You may then call them "Columbian memorial chapels," or give them any other proper name that you may wish.

SAMUEL D. FERGUSON,
Missionary Bishop, Africa.

Personal Mention

The Rev. H. K. Brouse, M. D., took charge of St. Peter's church, McKinney, Texas, on the first Sunday in October. Address, McKinney, Texas.

The Rev Dallas Tucker, of Charlestown, W. Va., has accepted a call to All Saints' church, Portsmouth, O., and will take charge of the same on Sunday, Nov. 19th.

The Rev. G. W. S. Ayres has resigned Trinity church, Middleport, N. Y., and accepted St. Paul's church, Mayville, N. Y., to enter upon the work All Saints' Day, 1893. Address accordingly.

The address of the Rev. F. M. Bacon should be changed from Grand Island to St. Paul, Neb.

The present address of the Rev. Francis Byrne is 1954 Pearl st., Denver, Colo., and not 1945 as previously announced.

The Rev. W. W. Dehart has accepted the charge of St. Andrew's church, Tampa, Southern Florida.

The Rev. Joseph M. Hayman has accepted an appointment as assistant minister of St. Peter's church, Germantown, Phila.

The Rev. P. F. Hall has returned to work in Grace parish, New York, in improved health.

The Rev. R. L. McCready has entered upon his duties at the church of the Ascension, Frankfort, Ky.

The Bishop of Southern Virginia has taken up his residence in Norfolk, Va.

The Rev. Wm. B. McPherson has accepted charge of St. Andrew's chapel, Baltimore Co., Md.

The Rev. J. J. Cornish, of Baton Rouge, La., who has been seriously sick, is rapidly regaining health.

The Rev. Albert Schaffter, D. D., has been appointed warden of Hoffman Hall, Tennessee.

The address of the Rev. Clarence Ernest Ball is 920 King st., Alexandria, Va.

The Rev. T. J. Lacey has entered upon the temporary charge of the church of the Ascension, Middletown, O.

The Rev. W. E. Rambo has entered upon the charge of St. John's church, Lancaster, O.

The Rev. C. M. Roome has accepted an appointment as assistant minister of St. Luke's church, Montclair, N. J.

The Rev. Geo. Wm. Davenport has accepted charge of the church of St. John the Baptist, Baltimore, Md.

Canon Knowles has resigned St. Luke's chapel, Hudson st., to take effect Dec. 1st, and has been re-appointed at St. Chrysostom's chapel, Seventh ave. and 39th st., New York. Address accordingly.

The address of the Rev. Albion W. Knight is "The Vicarage," Washington and Hunter sts., Atlanta, Ga.

To Correspondents

M. L. B.—We have always heard Miss Yonge's name pronounced as spelled, the final letter silent.

W. B., WATERVILLE, N. Y.—The Greek Church has not officially recognized Anglican Orders, and until that is done it would be out of the question for an individual bishop, whatever his own convictions, to take part in the consecration of a bishop of our Communion. So far the recognition of orders is not mutual, but the doubts of the eastern bishops are gradually being dispelled by better knowledge. Meanwhile the London Church Missionary Society, working in the East, complicates matters by treating the Oriental Church with contempt, by teaching what appears to the authorities of that Church to be heresy, on the subject of orders, sacraments, and Calvinistic election.

Ordinations

In Christ church, Poughkeepsie, Oct. 17th, the Bishop of New Mexico acting for Bishop Potter, ordained to the diaconate Messrs. D. Russ Judd, James Frederick Talcott, James Holmes McGuinness, and Wm. W. Morrison.

Upon the feast of SS. Simon and Jude at St. Peter's church, Pueblo, Colo., the Bishop of Colorado ordained to the diaconate Dewi Herbert McAlpine Jones. The vested choir of Holy Trinity and St. James sang the service which was Morley in G. The Rev. E. A. Oliver of Canon City, was the preacher, taking as his text, "Take heed therefore unto yourselves, and to all the flock," and "Take heed unto thyself, and unto the doctrine." The candidate was presented by the Rev. E. P. Newton. The Litany was said by the Rev. E. J. Harper, and Canon Whitmarsh, of Omaha acted as epistoler. Mr. Jones is in charge of St. Peter's, Pueblo.

The Bishop of Maryland ordained three members of his theological class on Tuesday, Oct. 17th, at the church of St. Michael and All Angels, Baltimore. They are George Wm. Thomas and William Bruce McPherson, of Aquasco, Md., and George W. Davenport, of Anacostia, D. C. The choir of men and boys were, vested for the first time, the vestments being lent by other choirs, and it was augmented by members of St. George's, St. Peter's, and Mt. Calvary choirs. An impressive musical service was rendered under the direction of Chas. H. Thompson, who also sang the offertory, "Be thou faithful unto death." The Rev. J. T. Cole, of Epiphany church, Washington, D. C., preached the sermon. The deacons will be assigned by the Bishop to pastoral work under his direction.

Official

The Charity Organization Society of the city of New York would warn the Episcopal clergy against a woman about 30 years old, of attractive appearance, bright and glib, with two very prominent front teeth, who pretends to be the wife or daughter or niece or some other relative of a number of distinguished Episcopal clergymen, as e. g., Bishops Leonard, of Ohio, Bickersteth, of England, etc. She has recently victimized several persons to our knowledge, and we have information of her visiting many widely separated cities and towns. The last name she has given is Claiborne, but she has also called herself Hastings and Hawley, and no one of these is likely to be her real name. Any persons to whom she may apply are requested to advise the above Society, United Charities Building, 105 East 22nd st., New York City.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

ALLEN.—Entered into rest, at St. Philip's rectory, Wiscasset, Me., on Tuesday, Oct. 24, 1893, Fanny L., only daughter of the Rev. Theo. L. and Mary E. Allen.

GREENE.—Entered into rest, at Trap City, Wis., at 6:30 A.M. Tuesday, Oct. 31st, the Rev. Thos. Greene, B.D., rector emeritus of St. John's church, Wausau. R. I. P.

COLLINS.—Entered into the rest of Paradise, on Friday, Oct. 27, 1893, at New Orleans, La., Mrs. Eliza Collins, aged 75 years, beloved aunt of the Rev. A. J. Tardy, of New Orleans, La.

"Blessed are the dead who die in the Lord, for they rest from their labors."

WILDMAN.—Entered into rest Ann Augusta Beardslee, wife of the Rev. J. E. Wildman, rector of St. Paul's church, Wallingford, on Friday morning, Oct. 27th, aged 52 years.

Obituary

IN MEMORIAM MISS KATHERINE L. LETT

The Trustees of St. Luke's Free Hospital, Chicago, Ill., desire to record their sense of the great loss sustained by the institution in the death of Miss Katharine Lilla Lett, for the last five years superintendent of St. Luke's Training School for Nurses.

Miss Lett's thorough work, as head of the nursing of the Hospital, has always spoken for itself. Her influence over those under her charge was of the highest and best character. She not only aimed to make her pupils good nurses, but refined Christian women as well. Her own character ever told as an example and an influence to that end. A devout daughter of the Church, she has passed away, leaving behind her not only her memory but her life work, in the hearts and lives of others.

The institution she so faithfully served, offers this tribute to her memory, and has made the same a part of its records.

JOSEPH T. BOWEN,
Secretary.

Appeals

THE Sunday school of an energetic mission in the Northwest, through the failure of a bank, has lost its "altar fund," which it has been two years in collecting, and with which it desired to place vases and candlesticks upon the altar of their little church. Will some devoted Churchman make this good to them by sending these articles as memorials to the dear departed. Address "M. W. S.," care of THE LIVING CHURCH.

APPEAL FOR NEAH BAY INDIANS' CHRISTMAS TREE

For several years eastern Churchfolk have supplied articles for Christmas tree for these Indians. Any articles suited for Christmas gifts for Indians of all ages, toys, garments, picture books, can be sent by mail, well tied in strong paper, and are earnestly desired. Send at least two weeks before Christmas to Capt. W. L. Powell, Neah Bay Indian Reservation, Washington.

ALFRED M. ABEL.

THE GENERAL BOARD OF MISSIONS
Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

Church and Parish

WANTED.—An earnest priest as assistant for aggressive Catholic work in a city. Address with references, S. E. H., LIVING CHURCH.

PRIEST who has had to leave his parish on account of ritual trouble, desires to sell silver and plated goods almost new and hardly ever used in order to clear off debts. Apply "REV.," care LIVING CHURCH office.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer.—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,
MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Choir and Study

Naaman

BY HARVEY KAY COLEMAN.

As well befitting his high sphere, and meet,
With retinue, and gold, in quest of aid,
The lordly Syrian came and proudly laid
His princely off'rings at the prophet's feet.
He thought the man of God, o'erjoyed to greet
Guest so distinguished, forth in haste would speed,
And by some sign occult, or mighty deed,
Cause the new blood to flow, the pulse to beat;
Beneath his dry, and white, and leprous skin;
Or else, forsooth, on his devoted head
Some hard task would impose. The prophet said,
"Wash, and be clean, the Jordan's waters in."
For as the heavens are higher than the earth,
So are God's ways than those of human birth.

Two great French musicians, pre-eminent among their contemporaries in their respective fields of research and production, just now command our attention, M. Felix Alexandre Guilmant visiting the Columbian Exposition as an invited guest, and subsequently the principal cities at the East, and Charles Francois Gounod, lately deceased in Paris, at the advanced age of 73. Of Guilmant, now and for many years organist of Trinity church, in Paris, it should be premised that he is a recognized master of the organ in compositions for his lordly instrument, and a virtuoso in its most exalted forms of expression. His genius and style are, however, as widely contrasted as possible with what conventionally passes for French or Parisian art. There is not a trace of sensationalism, meretricious emotionalism, or extravagance of conception or musical form in his art. Yet it is strongly individualized, and vitalized with a deep and ardent enthusiasm, subdued and august with the profound solemnities of sanctuary worship. While the larger learning of the great German masters is cherished and exemplified, we recognize the influences of a reverential subjectivity. There is a religious heart, as well as a brilliant intelligence. And this differentiates Guilmant's compositions as well as his interpretations, among the mere artist-musicians of the day. His *Messe Solennelle*, which was carefully adapted for the Anglican Communion by the Rev. Baden Powell, may be placed side by side with Gounod's masterpiece, for its supreme religiousness, as well as its admirable art. It may be something less eloquent and persuasive, but it possesses the same unmistakable devoutness of inspiration and suggestion. It is after that exalted type of religiousness first developed in the Palestrina school, and more lately revived among the Cecilians of Ratisbon. But it is extremely difficult and recondite, and requires a perfectly trained choir and a masterly organist for a true presentation. With Guilmant at the key-board, and the co-operation of a richly furnished choir, it was recently given in a New York Romanist church, with an ardor of Churchly devotion. At several public organ recitals, the great master gave an object lesson in clear, beautiful interpretation, in richly-colored contrasts in registration, facile and spontaneous, a marvellous technic, both manual and pedal, and withal, a rare simplicity and modesty, abhorrent of mere sensationalism.

Gounod is more explicitly and lovingly recognized as a religious composer than any man since Mendelssohn's day. His genius was essentially melodic, and it dominated all his compositions, secular and ecclesiastical. His learning, which was masterful, never betrayed him into mere pedantry and nebulous obtruseness, so that there is not a chorus, or aria, or recitative of his, which is not both edifying and delightful. All the musical world knows of his Faust, which has been sung 500 times, his *La Reine de Saba*, his "Romeo and Juliet," compositions in which dramatic art is both enriched and ennobled. It is enough for us to turn to that long list of distinctly religious compositions—and there must remain several not yet given to the public—to which his illustrious reputation may be safely intrusted. They are, principally, *Mors et Vita*, "The Redemption," *Messe Solennelle* (St. Cecilia), *Messe Solennelle*, *Troisieme Messe Solennelle*, Masses for the Orpheonists (men choirs), *De Profundis*, "The Seven Words of our Saviour on the Cross," "By Babylon's Wave," "Gallia," and "Daughters of Jerusalem." There are besides, settings for our canticles, and not a few hymn tunes, the most familiar of which may be, "There is a green hill far away." His exquisite tran-

scription of the Bach *Ave Maria*, is universally known. It should be remembered that Gounod made careful studies of the Anglican Prayer Book, and produced not a few of his loveliest compositions explicitly for its liturgic uses. It is not remarkable, therefore, that, more than any other continental composer, Gounod's anthems and "Communions" should find place among the repertoires of the great cathedral, college, and principal parochial choirs throughout England. Nor is it to be wondered at that the Queen herself should have recognized the dignity and sweetness of his art in a message of condolence to the bereaved family, and in the sending of wreaths for his funeral solemnities. There is a mournful and humiliating episode in the personal experience of the dead artist, as there was in that of the Psalmist. But the days of his penitence and contrition are crowned with his chiefest ecclesiastical works, and who shall say that the searching solemnities, even the bitterness of grief, as in the *De Profundis* in the "Gallia," and in multiplied passages in the larger works, are not the utterances of a broken and contrite heart.

The late years of his life were much given to religious observances, as well as compositions; and the end when it came was a true and beautiful consummation. For after attending Mass in the morning, apparently in good health, the organist Conturan and several singers accompanied him to his residence at St. Cloud near Paris, and engaged in singing his own Requiem Mass. In a great, chapel-like music apartment with its complete church organ, the sacred recital went on, Gounod himself singing with unusual fervor and power, until at almost the last note, he fell, prostrated, not rallying again, and expired at the next daybreak. What a sublime import that *Dona Pacem* and *Lux Perpetua* had for the dying genius, as his "swan song!" We are touchingly reminded of the young Mozart breathing out his life among the last strains of his immortal Requiem, and of the impassioned Gottschalk who died at Rio Janeiro while playing his own *La Morte*. Surely no Churchman will refrain from a devout *Requiescat in pace* over the newly-closed grave of Charles Francois Gounod. The outgoings of that richly freighted life, after all, were duly gathered up with its ending, for his early religious aspirations had led him almost to the cell of monastic profession after a two years' novitiate for the priesthood; while here at the close a supreme act of worship gathers up his dying breath in the final implorations of his own requiem.

Mr. Howells sees the Columbian Fair, and the thoughtful public are permitted to look at it through his eyes. The conclusions of an intelligence so rarely gifted and so highly cultivated have an exceptional value. It is a truism that we find no more in any new field of observation than we bring with us; that we see according to the measure of our capacity for seeing. All that lies outside of each one's personal range of perception, therefore, remains a *terra incognita*. It is not enough that the Columbian Fair epitomizes all the exploits and triumphs of contemporary civilization, its arts and sciences, its achievements for the good, the true, and the beautiful. For the untutored, aboriginal intelligence, all these worlds of wonderment are as if they had never been. Millions, therefore, have passed the turnstiles who failed to catch anything more than nebulous glimpses of what was in effect, an untranslatable phantasmagoria. And for this cause, descriptions, letters, and even learned dissertations, have pretty much failed to communicate satisfactory and adequate impressions of this ultimate blossom of a Quatuor Centennial. But Mr. Howells has an educated vision early trained to the widest knowledge of widely separated peoples, and their arts. It is wholesome and inspiring to follow in his steps and dwell upon his sayings, just now in print, through the enterprise of the interviewer, that ubiquitous Paul Pry of the press. These sayings are unfortunately ephemeral and are not likely to find a future in Mr. Howells' carefully prepared papers. We shall be held excusable therefore if we cite a few passages that represent their value and wisdom.

He opens with this fine prelude:

It is the greatest thing that ever came into my life. It gives verity and value to everything. I have not been in Greece, and my conception of antiquity is rather of the grandeur of Rome than of the glory of Greece, but this surpasses every dream. There never was and may never be again anything so beautiful. You

see the conditions were all favorable. Here was Chicago with plenty of money and great ideas, and a group of great native artists to carry out the ideas in the most worthy manner. I think it such a big conception, that of loosening the hands of the artists, and leaving them free to carry out their own ideas without cramping them by lack of sufficient means, or narrowing them to some pre-conceived idea. There was no niggardly competition, but rather emulation towards the highest and best. And the result is that the aesthetic interest in the Fair has quite eclipsed the industrial, which is a great thing for America.

This is a magnificent generalization, crowding within its pregnant paragraph a wealth of knowledge and philosophy found in no other summary of the *raison d'être* that has yet found its way into print. But the fountain was full, so the flow was strong and assured. Here is another refreshing burst of candor:

It is impossible to say whether the Fair would have been so grandly conceived and carried out here in New York. Certainly we lack the natural conditions, which are the primary elements of success in the Chicago idea. We have the river front, but the river front is not accessible. We couldn't have made the lagoon from the sea, for there would have been involved the matter of the tides. I don't feel that I can speak very securely of New York, for I have lived here comparatively a short time; but it seems to me that Chicago has as much public spirit as Boston, and that New York has no public spirit at all. The American element of the city seems too inert or too indifferent to characterize all its great foreign elements into Americanism, which is the foundation and the top, too, of all things.

What was I most interested in? In what you call the White City itself,—its architectural beauty. After that every part had its interesting features—the convent of Rabida, the anthropological exhibit, of which Mr. Putnam is in charge, and the Midway Plaisance, were extraordinarily interesting. The best reproduction of foreign life, it seems to me, was the Javanese village, and after seeing that, with its peculiar life and fascinating drama, it made the rest of the places seem rather shoddy. . . . One thing that struck me as peculiar was that, while there was a German village, and an Austrian, and a Samoan, and an Irish village, there was nothing really characteristic of either Spain or Italy, the two countries which, it would seem, would be more deeply concerned in the celebration. . . . As to the Art galleries,—I am not an art critic, you know, but the French exhibit was intensely interesting to me, and the Spanish and Norwegian as well. Of course English art has a literary quality that always makes it fascinating, and I am satisfied to accept the judgment of the critics that it is lacking in technical accuracy. American art is Americanized French art, and there is something original and authentic in the way Americans apply the French technique. Of course they choose French subjects too often, but when American subjects are reproduced, there is something distinctive about them. After all, we have nothing here that has not been somewhere else. There is no such thing as Americanism in the way of language. We are a condition of Europe, and our art is a condition of European art.

This last sentence illustrates Mr. Howells' gift of compressing the substance of an essay or dissertation within the limits of a brief sentence.

Passing over, and reluctantly, many memorable passages, we reproduce the conclusion, which is quite worthy of the prelude, and as human-hearted in its word sympathies with all sorts and conditions of men, and even more remarkable for its comprehensive generalizations.

What did I think of the people? Well, it was a representative Western American crowd. It impressed me as something not foreign, but peculiar. They seemed unemotional and very silent. They did not say much to each other. No one spoke to me, and I didn't know how to speak to them. Perhaps they were afraid to talk, they had heard so much of the dangers they would encounter at the Fair. But it was the most orderly, courteous crowd you ever saw. That was one of the most impressive things at the Fair—the atmosphere of true courtesy and politeness everywhere in and about the grounds. Take the Columbian Guards; they were peppered with questions all the time, but no one ever received the slightest discourtesy from them.

Another thing that impressed me was the absence of all this rapacity we had been led to expect in Chicago. Even the hackmen were the most reasonable creatures, and never attempted to extort exorbitant rates. This fine courtesy may come from the greater flexibility of the life, the greater amount of elbow room there. They get on easier than we do. They are not so anxious as we are here in New York. There is less exactness and rapidity. You notice it in the Illinois Central trains, with their leisurely waits of a minute or more at the stations, instead of the breathless half-minute pause of our trains. Of course down in the city the hurry and tension are more obvious even than here in New York, because the character of the people is franker. There is something grandiose and splendid about their great business houses.

After all, it is useless to compare Chicago with New York. It is not in the immensity of the place, but it is in its prospective immensity that astonishes you. No one can tell what the secret of the next census may be, but it would not be surprising if they outnumbered New York in the next summing up. Of course they are intoxicated with their material achievements. It is the impetus of this intoxication that carried them through the Fair. There was something splendid in the way they gave and gave again to the great project. They didn't expect to get it back. They didn't want to get it back, nor will they. They were glad and eager to do, and may it be told to their everlasting credit the wholesale and wholehearted way in which they did it. It is something fine to see a free people give art as good a chance as it has been given in any despotism or oligarchy, when the money came voluntarily out of their own pockets, instead of being extorted from other people.

Magazines and Reviews

OCTOBER

The Magazine of Art, Cassell Publishing Co., New York. The frontispiece is a full-page photograph after Sir J. E. Millais' "The Blind Girl," first exhibited in 1856, and presented to the Municipal Gallery of Birmingham, in 1891. It is a product of the Pre-Raphaelite period in English art when young Holman Hunt, Madox Brown, lately deceased, and their associates, created a new and memorable era which has not yet lost its savor and inspiration. It is fashionable among the Parisian critics to gird at "the merely literary" aspect of British painting, as if it were derogatory to the artist's skill that his work should tell some explicit story or convey some unmistakable phase of experience or emotion. We should term this property, the rather, the lyric spirit, and measure its value by its intelligibility and the poetic beauty of its disclosures; French doctrinaires *per contra*, priding themselves on finesse and technical adroitness of representation and handling, with an indifference as to the story or meaning. But this definition would discredit Ed. Freer, Millet, the Bonheurs, Gerome, and Hebert, not to speak of the great "military painters," all of whom are charged with some very definite and significant topic or disclosure. This lovely Millais has the double charm of an exquisite landscape, with a most pathetic group of figures in the foreground, where the poetic interest is focused. Such a picture is as long-lived as a ballad by Robbie Burns. The opening paper presents and discusses a series of portraits of the late Cardinal Manning, some eleven in all, beginning with the miniature of a child seven years old (1812), and ending with a superb etching by Menpes (1892), the latest, and shortly before his decease. There is an amusing error of composition in the miniature, which represents the young Manning as Woodsworth's "Curious Child, applying to his ear the convolutions of a smooth-lipped shell, only the blundering artist has represented the right hand holding the shell, passing the right ear where it naturally would have rested, to apply it to the left ear; altogether a most uncomfortable and inartistic pose. Manning was a picturesque subject for portraiture. A striking example of manly beauty in 1844, he became a perfect type of the old ascetic, ecclesiastic features modelled by severe privation, devoutness, and a commanding intellectuality. The Cardinal sat to most of the great portrait painters of his time, including Leighton, Watts, Menpes, Oules, Staples, and Waterhouse. The most striking among them seems to be the portrait by G. F. Watts, which was among the Watts collection exhibited at the Metropolitan Art Gallery a few years ago. This magazine, at intervals, has gathered up similar serial lines of portraiture, as of Thackeray, Ruskin, and others, thus rendering an invaluable service to future biographers. Jules Cheret, the prince of Parisian illustrators—especially for theatrical announcements—whose sheets for the bill boards have commanded extravagant prices from collectors, is brilliantly represented with many reproductions from his most effective designs, an art at once meretricious, fantastic, but, after its kind, inimitable. Other papers follow on "Decorative Sculpture at Chicago," with several reproductions from photography, and a fair measure of appreciation.

The Art Amateur, Montague Marks, New York, contains its carefully selected series of reproductions from characteristic pictures of the various national "schools" of the Chicago Exhibition. There has been a prevailing artistic discrimination throughout, which has resulted in a very satisfactory comment on contemporaneous art furnished by these examples. Perhaps the department supplied by Mr. Marks, "My Note Book," is the most interesting and helpful page, month after month, in which the leading topics stirring in the art world are briefly and ably considered. The World's Fair department is taken up with architecture and sculpture decorations. It is almost impossible to resist the impression that these productions had a Parisian origin, and that the so-called American artists were, after all, only a colony of Frenchmen, *incognito*, and this covers, equally, architecture, sculpture, and painting. It is a misfortune, certainly, that "Ceiling Decorations," in figure tableaux, a degenerate cult from a most degenerate period in French art, have pre-empted the principal apartment in many of our new palatial residences and hotels; in furtherance of which we find a study by Tony Faivre on page 117. The examples we have encountered are presumptuous, and always inartistic. It would better serve the intent of true art could this effete and "impossible" phase of decoration be confined to the sepulchral seclusion of the Sistine chapel, once for all, something never to be attempted again, whether religious, civic, or domestic. The full-page reproductions from the Exhibition pictures are admirably engraved. The color-plates are attractive.

The American Architect and Building News, Ticknor & Co., Boston, weekly. The October numbers contain an illustrated series of papers on "The Burgundian School of Architecture," from the French of M. de Baudot, the accompanying illustrations supplying a multitude of "bits" and suggestions in decoration and construction of great value. In the number for Oct. 14th, we have a striking article from a very high authority—*The Gazette de Beaux Arts* and the World's Fair—which should receive careful consid-

ation from our own over-enterprising architects. The criticism is exceedingly wholesome, as it is solidly grounded. Mr. Wright's papers, "The Exhibition Reviewed," give us the deliberate thought of an accomplished architect, and are full of excellent suggestions.

One of the most interesting and valuable articles of the November periodicals, is that in *Worthington's Magazine*, entitled, "The Ramona Indian School," by John H. Whitson. Its photo-illustrations give a more impressive view of the work done than words could possibly give. The school was founded in 1885. Gov. L. Bradford Prince, a distinguished Churchman, is president of the board of trustees. The great object was the training of Indian girls, principally of the Pueblos. The writer of the article spent several weeks at the school studying every phase of the work, and procuring illustrations. A copy of this issue can be had of the Worthington Co., Hartford, Conn., for 25 cents.

St. Nicholas for twenty-one years has stood at the head of children's magazines. *Wide Awake*, the popular Boston magazine, has recently been merged into it, and now the publishers announce that *St. Nicholas* will be enlarged. Among the brilliant features of the new volume, which begins with the November number, are: A serial story by Mark Twain—"Tom Sawyer Abroad"—relating the adventures of Tom Sawyer and Huckleberry Finn in other lands; a series of stories of India and the Jungle, by Rudyard Kipling.

MRS. FRANCES HODGSON BURNETT has been induced to revive "Little Lord Fauntleroy" in a series of articles just completed for *The Ladies Home Journal*, in which she tells "How Fauntleroy Really Occurred," and traces the conception of the story, the development of the character as he lived under her own eyes, and describes Fauntleroy as he is to-day—her own son.

Book Notices

Chilhowee Boys. By Sarah E. Morrison. New York and Boston: T. Y. Crowell & Co. Illustrated 12mo. Price \$1.50.

A true story of adventure, founded upon circumstances which actually took place in the year 1811, when Parson Craig, of the story, with a few friends and neighbors, made a journey of four hundred miles across the mountains into Tennessee. The story is entirely free from any sensational element, but is an interesting narrative of bravery and endurance, and their reward. In a new country, at that time, there were bears, wolves, Indians, and dangers of all kinds, sufficient to satisfy the heart and kindle the ambition of the most intrepid boy, and the author relates the adventures of the Chilhowee boys, among them, in such a charming manner that when one begins to read the story, it is hard to leave it until finished. The book seems to us to rank among the best of this class of literature.

The Works of John Ruskin. Its Influence upon Modern Thought and Life. By Charles Waldstein. With a portrait of the author. New York: Harper & Bros. 16mo, pp. 200.

It is much too soon for any thing like an inclusive treatment of such a subject. We recognize the earnest, painstaking purpose of the author, and his critical ability and intelligence; but without the least disparagement we urge that all intelligent readers will reach better results by a direct appeal to Ruskin himself, the most candid and fearless of geniuses, and one who has never hesitated to identify his own multiplied inconsistencies, while doubling on his own path in his rapid and magnificent development. Such rich and complex natures as Ruskin's, breed, of necessity, parasitic criticism among lesser people who are structurally unable to take in more than one phase or type of idiosyncrasy at a time, and who labor under the illiterate delusion that intellectual development in unlooked-for directions implies moral or ethical delinquency. We venture to insist that Ruskin affords nutritious and inspiring entertainment from first to last, and that no ordinary intelligence is likely to be led astray into perils or dangerous delusions. While serving up orthodox, well-cured hay in his discourse, Mr. Waldstein will hardly restrain the healthy-souled reader from the succulent and aromatic verdures of many latitudes in the broad Ruskin domains.

Noah Porter. A Memorial by Friends. Edited by George S. Merriam, with Portrait. New York: Charles Scribner's Sons. Pp. 306. Price, \$2.00.

We do not envy those who in the confines of an exclusive Churchmanship, are able to ignore a commanding individuality like Dr. Porter's; one in the long line of great college presidents, like Wayland, Nott, Hitchcock, Hopkins, Woolsey, and Dwight, who represent the far-sighted wisdom and long-lived enthusiasm underlying that educational and sociologic culture which have fashioned not only New England civilization, but have inaugurated and vitalized their progress across the great belt of northern and western States, now stretching across the continent. Dr. Porter has identified himself with the most estimable of these energies, not only as a college president, but as an indefatigable literary worker for almost sixty years, his productions reaching, according to the bibliography given, from 1834 to 1891. A prominent figure in all the eventful crises of this period, his contributions to the leading periodicals cover most of the topics in theology, education, and general literature therein current. Especially in metaphysics and moral philosophy,

an ardent disciple of the Scotch school, his published volumes continue to render academic service as text books and books of reference. This volume will hold a place among the biographies which men always read for pleasure, advantage, and spiritual refreshment.

Sleep and Dreams. By Dr. Frederick Scholz. Translated from the German by H. M. Jewett. **The Analogy of Insanity to Sleep and Dreams,** by Milo A. Jewett, M. D. New York: Funk & Wagnalls Co.

The whole work is an effort to bring before the minds of the unprofessional a subject that is usually relegated to science. Part II of the translation is a thoughtful dissertation on "Dreams," wherein the author releases them from the uses of superstition and shows them to be a natural part of ourselves, obeying much the same law as our waking thoughts, though he commends us to the "deep quiet vale of Nirvana without wish and without remembrance" rather than to "the blooming gardens and fantastic flowers of dreams." In insanity alone, the mind is "out" of its body and in an abnormal state, in which reason cannot be brought to explain the common sensations.

"A HANDBOOK FOR SEWING SCHOOL TEACHERS," with a number of illustrations, will be issued shortly by Thomas Whittaker. It has been prepared by an enthusiastic tutor in one of the best known sewing schools in New York.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOS. Y. CROWELL & CO.
Ivanhoe A Romance. By Sir Walter Scott, Bart. \$1.00.

LOVELL, CORVELL & CO.
The Realm of the Hapsburgs. By Sidney Whitman.

LONGMANS, GREEN & CO.
Life of Edward Bouverie Pusey, D.D. Edited and prepared for publication by the Rev. J. O. Johnson, M.A. and the Rev. Robert J. Wilson, M.A. In four vols. With portraits and illustrations. Now ready, Vols. I and II. \$9.00 2 vols., net.

FRED'K A. STOKES CO.
Favorite Pets; with new Pictures and Verses. By E. S. Tucker. \$1.25.
Directoire Calendar for 1894. 50c.
Point Lace and Diamonds. By Geo. A. Baker, Jr. New and revised edition. \$1.00.
Lucile. By Owen Meredith. Illustrated by Thomas Mellvaine and F. M. Gregory. \$3.50.
Chinese Lantern Calendar for 1894. 75c.
Little Friends' Calendar for 1894. 75c.
A Little Queen of Hearts. An International Story. By Ruth Ogden. With over Fifty Original Illustrations by H. A. Ogden. \$2.00.
The Scarlet Letter. A Romance. By Nathaniel Hawthorne. Vignette Edition, with one hundred new illustrations by Fred'k C. Gordon. \$1.50.
Frankie Bradford's Bear. By Joanna H. Matthews. Illustrated by W. St. John Harper. \$1.25.

FORDS, HOWARD & HULBERT.
The Pilgrim in Old England. A Review of the History, Present Condition, and Outlook of the Independent (Congregational) Church in England. By Amory H. Bradford. \$2.00.

MACMILLAN & CO.
Aspects of Theism. By William Knight, LL.D. \$2.25.
JOHN JOS. McVEY. Phila., Pa.
Catholic Papers. Written by Different Persons. With a Preface by the Bishop of Milwaukee.

THOMAS WHITTAKER, New York
The Lord's Prayer: Sermons preached in Westminster Abbey by F. W. Farrar, D.D., F. R. S., Archdeacon of Westminster. Pp. 279. \$1.50.
The Mill at Sandy Creek. By the Rev. Edward A. Rand. Pp. 360. \$1.25.
A Calendar of Verse; with Introduction by George Saintsbury. Pp. 365. \$1.25.
Under the Live Oaks. By T. M. Browne. Pp. 228. \$1.00.

CHAS. SCRIBNER'S SONS
Customs and Fashions in old New England. By Alice Morse Earle. \$1.25.
Students' New Testament Handbook. By Marvin R. Vincent. \$1.50.
The One I Knew the Best of All. By Frances H. Burnett. \$2.00.
The Land of Poco Tiempo. By Chas. F. Lummis. \$2.50.
Stelliger and Other Essays. By B. Wendall. \$1.25.

HOUGHTON, MIFFLIN & CO.
A Native of Winby. By S. O. Jewett. \$1.25.
Rachel Stanwood. By Lucy G. Morse. \$1.25.
The Hanging of the Crane. By Longfellow. \$1.50.

J. P. LIPPINCOTT CO.
Barabbas. By Corelli. \$1.00.
A Dog of Flanders, and Other Stories. By Louisa D. L. Rame (Ouida). \$1.50.
Twenty Little Maidens. By Amy E. Blanchard. \$1.50.
Chronicles of Fairyland. By Fergus Hume. \$1.50.
Historical Tales. 4 vols. By Charles Morris. \$5.00.
Tales from Shakespeare, 4 vols. By Chas. and Mary Lamb. \$4.00.

HARPER & BROS.
Letters of James Russell Lowell, 2 vols. By Buckram. \$8.00.
Evening Dress (black and white series). By W. D. Howells. 50c.
The Christ Child in Art. By Henry Van Dyke. \$4.00.
Short Stories. By Constance C. Harrison. \$1.00.
To Right the Wrong. By Edna Lyall. \$1.50.
Riders of Many Lands. By Theodore A. Dodge. \$4.00.

PAMPHLETS

The Religions of the World. Published by the Latin Historical Society, Chicago. 25c.
Recent Explorations in Bible Lands. By the Rev. Thomas Nicol D.D. Second edition. Funk & Wagnalls Co., New York. 50c.
The Third Parish Annual of the Protestant Episcopal Church of the Holy Spirit, Philadelphia.
A Charge delivered to the clergy of the diocese of Argyll and the Isles. By J. R. Alexander Chinery-Haldane, D. D. St. Giles Printing Co., Edinburgh. Masters & Co., London.

The Household

Birds of Passage

The little birds trust God, for they go singing
From northern woods where autumn winds
have blown,
With joyous faith their trackless pathway wing-
ing,
To summer-lands of song, afar unknown.

And if He cares for them through wintry weather,
And will not disappoint one little bird,
Will He not be a true and heavenly Father
To every soul that trusts His holy Word?

Let us go singing, then, and not go sighing,
Since we are sure our times are in His hand,
Why should we weep, and fear, and call it dying,
'Tis only flitting to a summer land.

—The Young Churchman.

My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER VII

It was but February, and the London season was not as yet in full swing. The great specialist was called to the Riviera immediately on our arrival and nearly three weeks elapsed before his return to town. The days were mild and sweet, and little Waldo had rest from pain, and saw many strange and wonderful sights, and was gay and glad exceedingly. One afternoon we were in Bond street, passing through on our way to the park, where Waldo loved to note the signs of the coming spring, the calls of the birds, the soft brown haze that hangs upon budding trees, the hyacinths and crocuses that would ere long be bursting into beauty, the faint blue skies that seemed afraid, he used to say, to smile quite properly! It happened that where the street is narrowest there was a dead block of some duration, and in the crush the various carriages, and omnibuses got very closely jammed together. I was looking casually into a shop window on my left, I think, when a little hand was thrust through my arm and a little voice said, very softly:

"Nell, I do think that is the beautifullest face I have ever seen."

I turned my eyes to where his were fixed, and there I saw that which for a moment seemed to stop the beating of my heart. More than once had Allan, in the pride and delight of his heart, sent me photographs of her whom he had loved so well. I knew that at last I looked upon his wife.

She was alone. She sat erect in her carriage, looking out dreamily across the crowded street. We were driving in opposite directions and thus sat facing each other. Suddenly her eyes met mine, then fell from me to little Waldo at my side. Then a mighty scarlet blaze crept up into her clear pale face; her eyes took on a startled, pained expression; her lips parted; she made a nervous movement with her hands. But gradually the obstruction to the traffic was broken and she passed from our sight.

"You think her so very beautiful, old man?" I asked him, wondering if he had noticed the emotion that had moved her as the wind may move a slender flower.

"Oh, very! But I think I like the faces like Barbara's best. They are so kind and smiley."

Later on, at a great reception at the Russian Embassy, I met her once again, the cynosure of every eye, fair, royal, sapphire-crowned, serene. We were introduced, and again I watched the an-

guished quiver of her lip, and the scarlet glow that suffused her face, as her society bravery failed her for a moment. I could not trust myself to say more than a few cold, careless conventionalities to her, though vaguely I felt that her eyes were full of a desperate entreaty. But my thoughts were of a lonely prison death-bed across the icy Siberian plain, and of the little boy at home, who had asked me: "How is it, Nell, that I have never had a mother too?"

And some of the scorn that was in my heart got into my voice—and I forgot that dying voice and the farewell message it had spoken.

But it seems to me that I need not tarry, that I may pass quickly on to those last dear scenes, where death lingered in order that life might give out its measure of perfect love.

Eventually arrived the day appointed for the consultation on my little Waldo. The doctors were unanimous in deciding for an operation. It was explained to me that in similar cases a perfect cure had often thus been effected, and how with such a possible, nay, probable, result in view, the risk attending on most operations would in this instance be fully justified. Personally I was dead against any such thing, trusting to time, constant care, nature, sea or mountain air, to tide my darling safely over the weakness that beset his tiny frame. But when four, as I firmly believed, "good men and true," who had given up their lives to the patient study and investigation of these things—when these gave out their verdict, what could one who confessedly knew nothing, do, but conceive it his plain duty to abide by it and put the sinking of his own heart aside? However, as Waldo appeared to have gained a little strength since coming to town, it was decided to postpone the operation yet a month, in the hope that he would then be even stronger still to meet the dread occasion.

At this time I would occasionally note the unwonted seriousness of his expression, and once I asked him:

"Dear little one, why so very grave?"

"I was thinking, Nell," he answered, flashing out the warm, bright smile that went with all his words, whether sad or gay.

"What of, old man?"

"Whether father minded," and his dear blue eyes were fixed on mine with pathetic intensity.

"Minded?" I asked, not knowing for the moment of what he spoke.

"Yes, Nell dear, you know—minded."

Then the meaning of his childish broken utterance was suddenly made clear to me. But I knew not what to say that would cheer that anxious little heart of love.

"Oh, well, we always mind, I think, when those we love do not show that they love us back again. But you must remember that she did not leave father comfortless. She left him you. And you were so much to him, so very much, that you made him often and often forget the loss of other things. He told me so himself in many a letter which some day I shall read to you."

A great radiance overspread his face.

"Yes," he said, very sweetly, "I suppose I was."

Then he asked me if I thought she was very unhappy sometimes. If so, he said with a little effort, he would like to find her and give her father's message.

I took him in my arms but did not answer him, being lost in many thoughts.

One afternoon, about this time, he and I were driving in the park. He seemed

very bright and bonny; people turned to look at his happy little face as it lay back amongst the cushions, and smiled when they heard the clear, gay laugh which always rang out when we saw or spoke of anything that amused us. At a certain spot under the trees we pulled up and watched the riders in the Row, and many friends came to our carriage and talked with little Waldo and lingered long beside him.

Presently, as I was leaning against a railing, talking to a friend, two ladies and a gentleman came strolling down the path by the side of which our carriage was drawn up, and I saw that the younger of the ladies was she whom men called the Princess Tourgenoff. Without exactly knowing why, I moved at once to Waldo, who was lying back in the carriage watching the people as they passed.

"Oh, Nell, only look! My beautiful lady is coming," he said to me in delighted excitement as I approached. "Put me up a little, will you, Nell dear! Because I want to see her nespacially well to-day."

The eager tone in which he spoke must have carried down the path, for at his words I noticed that she quickly turned her head to where he was, and when she saw him, over her face, which had been expressionless to irritation, there came a sudden wondrous light, the light that never was on sea or land.

We saluted each other gravely. She whispered something to her friends, who passed slowly on. After that she hesitated a moment, then, still with that beautiful light upon her, she looked me beseechingly but bravely in the face, saying:

"May I—may I shake hands—with your little boy?"

There is a weapon surer, more powerful far, than cruelty. I had been cruel to her that other night, with shame I felt it; but now, in Waldo's little presence, I knew that love alone should breathe or speak. He had heard her words to me, and in a moment his tiny hand was outstretched to hers, and she had bent over him with a long kiss. When she raised her head, I saw that her eyes, which were blue as Waldo's own, were heavy with tears.

"You have no pain?" she asked him. "No, not any, thank you. Not to-day," he answered, looking up at her with smiling, wondering eyes.

"I saw you the other day. But you did not see me. I thought what a happy little face yours was, and it made me very glad."

She was smiling as she spoke, yet in her voice there was such sadness, and before her eyes that mist of tears, that little Waldo, instantaneous to feel and to respond, asked her in his sweetest way:

"Aren't you happy, too?"

"Not quite, dear," she answered softly, "not quite."

"I know," he said, in his wise and charming little way, "I know what it is. And I am very sorry. Perhaps some day you will be—quite."

In his left hand he had a bunch of primroses. They were late ones and of the

palest white. They had been sent him that morning from Devonshire and it had been his wish to take a bunch of them with him on his drive. Now he held them out to her.

"Would you like my primroses?" he said, with the color rising to his small white face—he was rather shy. It was a theory of his that when there seems nothing more to do for any one, you can at least give them something.

That same night, at a great reception to which I had been bidden, again I met her. She was regally and gloriously beautiful, and in her jewelless shimmering attire was Waldo's bunch of pure pale primroses!

"Tremendous marriages have been proposed to her, I believe, but she has declined them all. Some shadow over her early history, perhaps, disinclination for the bondage—who knows what or why? Yet even so it is. The Princess Tourgenoff is still to be waited for and won!" So I overheard some one say laughingly, and as one who personally had no desire to enter the lists and strive for so fair a prize.

On the grand staircase I saw her for a brief moment alone. She was looking at a picture; suddenly she turned and saw me too. I answered the dumb inquiry of her eyes and made my way to her.

"Thank you," she said simply; but her voice was scarcely audible, though no one was very near at hand. "Tell me; he will get better—surely, surely—will he not?"

"The day after to-morrow they are to perform an operation on him. I have sought the best advice in London. It seems that it must be done. They hold out every hope for a good result. I will most assuredly let you know. Good night."

"Good night," she said, growing very pale. "I have heard all that you have been to—them; all that you are to him. But I have lost even the right to thank you," and the hopeless sadness of her voice sent a shiver through me. For the first time in my life I smiled at her.

"You must not say that," I said. "No one calling himself a friend could possibly have done less. It is I who owe them—everything. By the way, there was a message for you—I think, if you will wait, little Waldo shall give it you himself!"

Then we parted. To me she was more of an enigma each time we met. But my joy was very great to know that at last, for Allan's sake, I could think of her with sorrow instead of scorn.

The next day, as I sat with my little boy, I told him that his beautiful lady had worn his primroses at the great house. Knowing his way of taking things to heart, I told him nothing more, as I wished to keep him quiet and free from the least thing of the nature of a surprise or shock on the eve of the day when all his frail measure of strength would be so sorely needed.

"I hope she will be quite happy some day, dear old Nell, don't you?" he said.

To be continued

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Children's Hour

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Rob, the Consenter

"I think it an outrageous piece of business," said Miss Harwood to the little group of boys and girls who stood around her at the school-house door.

"I think so, too," echoed a number of the pupils, among them Rob Allison, one of the boys of the school.

Miss Harwood eyed him sharply, the flushed spot on either cheek showing how much excited he was over the occurrence which had just taken place.

Then she felt moved to ask him somewhat sharply: "Did you think to say that, Rob, while the boys were destroying little Joe's property?"

Rob's head dropped in an instant; he shuffled away a few steps, muttering to himself something about "not having anything to do with it."

"I wish I could be sure of that," said Miss Harwood. "Not that I think you would touch the ship, but remember there were two classes who had something to do with destroying poor little Joe's toy ship, which he prized so highly, and which was really a beautiful piece of workmanship."

"Two classes!" exclaimed Rob, in surprise. "There were just three boys who did it: I saw them; stood right by. It was Pete Wilkins, Jim Snyder, and Jack Abrams; no one else ever touched it."

"I have no doubt you are telling the truth as to the names of the boys who committed the deed. But let me tell you, in a promiscuous crowd, besides those who actually commit a wrong, there is always apt to be a number of others who stand by and give their consent, if not openly, at least by not interfering or speaking out against it. I am disappointed to think there were no boys brave enough and right-minded enough to speak their disapproval of such an act as that. I don't believe you helped to commit the destruction, Rob, but is it true, or not, that you consented to it?"

Rob's head dropped again, and he began skulking away to get out of sight of his teacher. But though he might escape her inquiring glance and imperative tones, there was something Rob could not run away from. He could not escape this new interpretation of one's duty in the presence of an evil done by others, with whom he at least had some influence, and where he claimed the right of free speech, which every American boy claims as a privilege.

What did Miss Harwood mean? Did she think he had been a coward? Didn't she know that he felt sorry about the way in which the boys had treated poor little Dutch Joe? Did she suppose that he was mean enough to do such a thing as that? He hadn't said anything against the older boys' doing it—that thought arose in his mind, and stood confronting him like an accuser. He tried to satisfy his conscience with the assurance that he was not mean enough to do such a thing, and that he had sympathized.

"Ah, that's where the rub comes, Rob Allison," a voice seemed to say to him; "you were afraid of them. You felt sorry but you didn't dare say so. You were a coward. You 'consented.' And if you and a dozen other boys hadn't given your consent, these boys would never have dared to do it."

Against this accusation Rob felt that he had nothing to say.

It gave him a new view of responsibility, which was quite startling to him when it first confronted him. "I see how it is now; I never mean to be a 'consenter' to wrong again. If I can't stop it, any way it shan't be done with my consent."

And Rob was right, and many of us need to learn this lesson; that so far as our responsibility for the wrong one man does another, is concerned, there are three persons in the case—the one who is wronged, the one who does the wrong, and ourselves who stand by and either see it done without objecting and thus give our consent to it, or who are brave enough to determine that if wrong be done it must be done in spite of us, and never by our consent.—*Canadian Churchman.*

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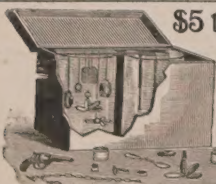
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Suggestions for Christmas Presents

CHRISTMAS.—The great gift time of the year draws nigh and in accordance with our usual custom, this column will be devoted during the next few weeks to suggestions for the making of gifts for the Christmas season.

For the woman who is lit in daintiness new things are more attractive in their sphere than the ribbon-boxes shown at the Boston Decorative Art Rooms. These are little boxes of pasteboard covered with finest white linen, perhaps five inches long, and just broad enough and deep enough to easily hold two large wooden spoons, like those on which basting-cotton comes, or even larger. The edges of the box are furnished with a delicate flat white silk braid, and the top and sides are decorated with some dainty rococo design of ribbons and garlands in faint tints and gold, either in embroidery or water-colors. The two spoons within are wound with yards of baby-ribbon, each with a different color, and are held fastened in place by means of ribbons running through their centre holes, coming through the front and back of the box, and tied in little bows on the outside. The whole is for a lady's dressing-table, waiting the hundred times when she needs a bit of fresh ribbon to run in the lace of her lingerie, or to tie a parcel that must not belie the sender's daintiness.—*Harper's Bazar.*

BRAN BAGS.—These most luxuriant additions to a bath are extensively used, so Santa Claus assured me, in France, and Mother Claus added that they are very easy for small fingers to make. Half a dozen or so of bags about six inches broad and eight inches long are made of very coarse unbleached muslin or of cheese-cloth. They are filled with bran, which is to be obtained at any feed-store. A little of the finest orris sachet powder, which has the perfume of violets, is sifted in with the bran. The bags must not be too tightly filled, and they are tied at the top with white baby-ribbon. A large bag may be made to contain them all, of cretonne in delicate colors, or else one of those wire sponge-holders may be decorated with ribbons. A knit or crocheted wash rag tied with ribbons around a piece of toilet soap might accompany this gift.—*Good Housekeeping.*

BLACK FASCINATORS, made of ice wool, are ever a happy thought for an elderly friend. Six balls only will be needed for a medium-sized one. Begin at the centre by making a chain of four stitches and joining for a ring, then make 4 ch and catch in the first st of ch with 1 s c, 4 more and s c in the second st, and so on until you have four. For the second round make 4 ch and catch in the middle of the ch beneath, 4 ch more caught in the same st to widen, then 4 ch caught in the middle of the next lower ch, 4 ch in the same st to widen, and so on around. In the third row make 4 ch and s c as before, only being careful to widen in the same st as in the previous widening. Continue this until the centre is sufficiently large, always being particular to widen in the same places. For the border, begin by making 5 ch, then wind the wool four times around the middle finger of the left hand, slip off the ring so formed and draw a single stitch through it, crochet 5 ch more and join with a s c to the previous row. Continue this all around the shawl. For the next row beginning at one of the rings, make 5 ch, then a ring, and join it with a s c to the middle of the ch in the previous row. Repeat through the row and make the next one, which finishes the shawl, in the same manner.—*The Priscilla.*

A HANDKERCHIEF-CASE that is pretty, easy to make, and entirely washable, requires in the making a piece of white linen twelve inches square. Turn in a three-quarter-inch hem, caught down by a row of feather-stitching in colored silk on the outside. In three corners embroider some simple design in the same wash silk, and in the fourth embroider the word "Mouchoirs." Then fasten the three corners together in the centre by means of a pearl button. The fourth corner must have a button-holed loop of silk to fasten over the button when the case is pressed into its final shape, that of a square envelope with a buttoned flap. A simpler invention than this could hardly be found, and it is very fresh and pretty.—*Harper's Bazar.*

A CASE FOR SOUVENIR SPOONS.—One made from brown chamois is very pretty. Take a piece eighteen inches wide and six deep; paint on the left end a little past the middle a spray of apple blossoms, and above, the words "Souvenir Spoons." Line it with pink quilted satin; sew through the middle of this crosswise, that is, the eighteen inch way, a half yard of pink ribbon an inch in width. Tack this firmly to the satin at every inch and a half, and it is all ready to have the spoon handles thrust through these spaces.—*The Priscilla.*

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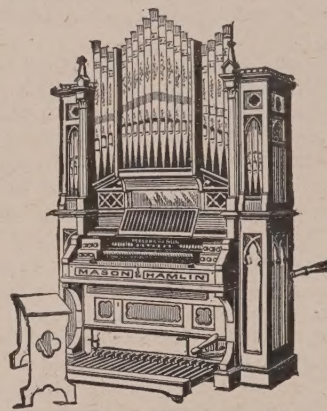
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